The Lutheran Standard

AUGUST 1, 1961
Volume 1
Number 16

Tubercular Korean children find healing in a hospital founded by Lutheran deacon page 14

THE PACIFIC LUTHERAN THEOLOGICAL SEMINARY

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume I AUGUST 1, 1961 Number 16

FEATURES

Page

3 I Saw It Happen in China ..... H. G. Loddigs
First of four articles on Communism by a former missionary who was driven from China.

11 Here Was Peace
The terrifying experience of a Lutheran intern at the hand of racial extremists.

12 Productive Parish Planning ... Karl Brevik
How to plan a parish program.

14 Rescuing Dying Children .. Neil Mellblom
Norwegians have established a hospital for tubercular children in South Korea.

16 Mother Gavrikov's Dilemma ..... Lewis Holm
Ideological warfare within a Russian family.

REGULAR DEPARTMENTS

5 Karl A. Olsson ..... Miss Porcupine

6 Washington Observer ..... Applesauce!

18 Editorials ..... No Higher Calling

28 Question Box ..... How Reach the Unconverted?

30 Family Size ..... Family Vacation Trip

31 Lifelines ..... Assignment in Crete

7 News 20 Mr. Editor

STAFF

Edward W. Schramm, Editor
Rolf E. Aaseng and Wilfred Bockelman, Associate Editors
Lewis Holm, News Editor
John M. Jensen, Phelva Hetland, Melva Rorem, Lambert Brose, Karl Olsson, Marjorie Tiefenbach, Contributing Editors
Harry E. Krieg, Jr., Circulation Manager
Luther Ohrstedt, Advertising Sales Manager

Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1961 by Augsburg Publishing House. All rights reserved.

About This Issue...

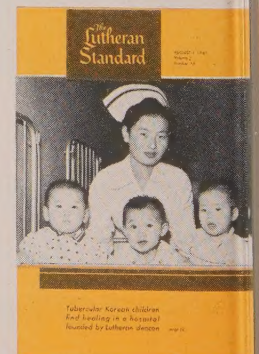
On the opposite page THE LUTHERAN STANDARD b gins the first of its series of four articles on Commun by the Rev. Herbert G. Loddigs, a teacher at the theran Bible Institute in Minneapolis. This first art is of a general introductory nature and tells a little the personal encounter that the author himself has with Communists. The next article in the series will into further detail in an analysis of what Commun really is. The third article will point out the dangers indiscriminately labeling as Communists those who nothing more than liberal in their economic views, the fourth article is intended to give some practical h on how to fight Communism.

* * *

Other features in this issue range all the way fr how to plan a productive parish program to a ponder of the dilemma of a Russian family that keeps an i and crucifix on one wall of its living room and pictu of Marx and Lenin on the other. An article on the periences of a Lutheran seminary intern in an explos racial conflict and an account of a Norwegian Luthe deacon and his wife ministering to tubercular child in Korea round out the feature section.

* * *

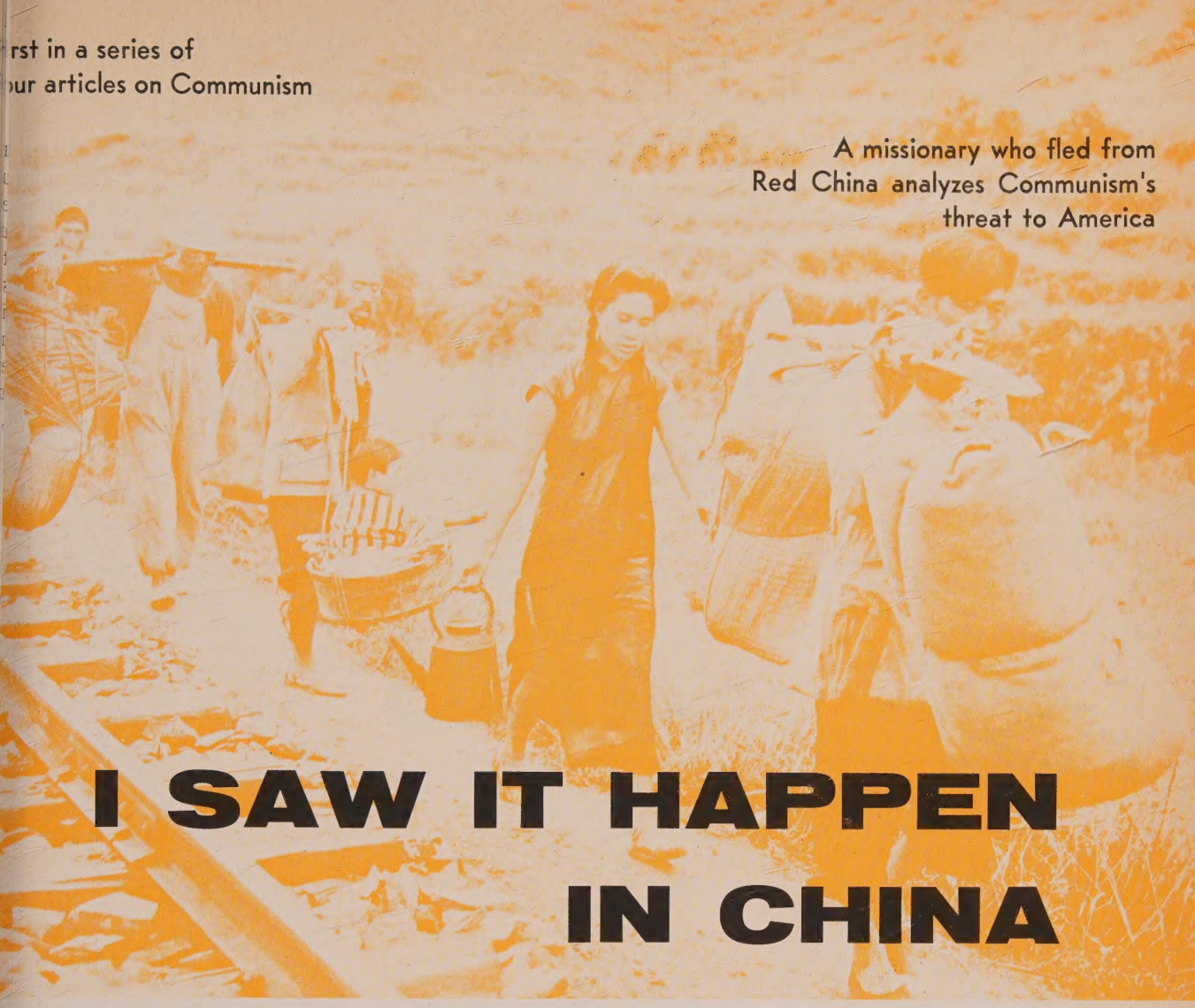
The next issue of the STANDARD will be of particu interest to all who are concerned about the youth of church. Since the date of the next issue is Aug. 15, day that 14,000 Luther Leaguers will be converging Miami Beach, Fla., for the first international convent of the Luther League of the ALC, it is appropriate t the *L.S.* should give special attention to youth. T Aug. 15 issue will contain three articles on mod youth, their problems, their opportunities, and what church and Christian parents can do to help change problems into opportunities. One of these articles will written by a sociologist, one by a former pastor, a one by a professional youth worker and researcher. U der the general title of "Focus on Youth," the th articles will deal with the structure of modern society which you must live, an admonition to the home to retu to the primary virtues, and a challenge to the church transform a sob into a song.



The three children pictured on the cover are patients at the Han No Children's T.B. Hospital, founded by a Norwegian Lutheran deacon at Seoul, Korea.

rst in a series of
ur articles on Communism

A missionary who fled from Red China analyzes Communism's threat to America



I SAW IT HAPPEN IN CHINA

By H. G. Loddigs

I HAVE been shot at by Communists in China. They took the area where I was station master. While my wife and I were in hiding within the town, the Reds buried alive over 60 of their own countrymen. We fled from one Communist village to another, and people we had never seen or heard of before helped us, hid us, risked their lives for us. I know something about how the Communists take over a nation. Their use of deception, of terror, of conspiracy, I have seen and have come to know well enough. Now when I see similar things beginning to come to pass in my own nation I have a horror of seeing us make the same mistakes, and of enduring eventually the same unceasing terror that alone can keep the Reds in power.

We have the same complacency, the same overconfidence that the businessmen and religious leaders in China had. We live under the same uninformed delusion that the Communists must have a majority here to win, although they never had a majority in any of the many nations they have already subjugated.

"Why are you against Communism in China? The Communists are the only hope for China today. Nothing could be worse than Chiang Kai-shek and his reign of terror." These words were addressed to me by a fellow missionary. We were both in China; he was to live under the Communists and so was I.

Although he uttered these words in the heat of such strong feeling of indignation that he shook his fist in my face, he meant only good for China and its masses and felt in all sincerity I was an obstacle to their welfare. He was not a member of my own denomination, but I am certain that he was and is a brother in Christ. He concluded his tirade with, "I hate you and your church." About a year later he was to apologize to me, but I will come to that later on.

It was his love for the Chinese and not any per-

sonal vindictive hatred for me that he was expressing. I replied, "If the Reds ever take over China you will see how much worse it will be than what you now have under Chiang Kai-shek." He turned away and I was not to see him again until he had had much more experience with Communism.

Some months after this conversation I was sent to be station master in a town of about 60,000 deep in the interior. My wife and I were the only Protestant missionaries in a vast area comprising probably about one million souls.

I was assured by fellow workers that I need not worry about the Communists taking over China because they lacked both sufficient military power and the support of the masses. Others felt the Reds were really "agrarian reformers" rather than Marxists, and as agrarian reform was very much needed they would do more good than harm.

Communism could have been stopped in China if its strengths had been adequately realized in time, if both the Chinese leaders and their friends had been willing to face facts and to make the necessary reforms and sacrifices before the tide had turned, and if the church itself had not tended to live in a dream world divorced from the realties of our times. Communism can be defeated in America and throughout the world if a vigorous minority will face the situation objectively.

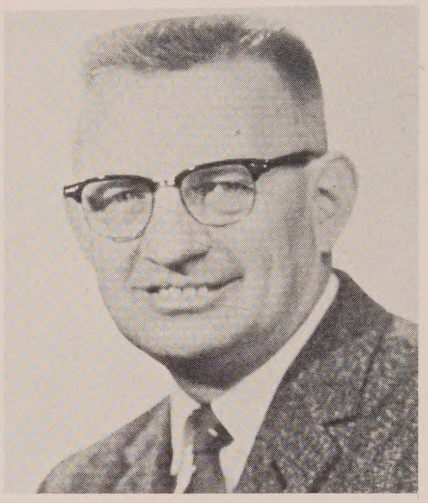
At one time the democratic Russian government that preceded the Red regime had Lenin, Trotsky, and all the chief leaders in custody with enough evidence of treason to have had them shot a dozen times. But as Trotzky pointed out, they had neither the consistency nor the courage to do it.

By failing to execute a half dozen traitors they in effect sentenced over 70,000,000 men, women, and children to death. The lack of courage to do the right thing was caused by unbiblical ethics and a failure to grasp the meaning of the times.

Neither in Russia nor in China did the Communists have more than a very tiny, almost insignificant, percentage of the population.

When the Communist Army took over Junan, my wife and I managed to escape. We were hidden again and again in the very heart of Communist villages by strangers. How could this happen if the "masses" were for Communism as Agnes Smedley and other writers insist on maintaining? They were not Christians who hid us—they were just ordinary people, poor people, who did not want to see us captured. We were not even asked to pay them for their help.

Today the Communists have many more supporters than they had when



A former missionary, Pastor Loddigs is on the faculty of The Lutheran Bible Institute, Minneapolis, Minn.

we were fleeing. Every purge of millions of poor farmers increases the strength of the Reds for two reasons.

First, it enables the Communists to buy loyalty by giving the possessions of those slaughtered to the peasants who shout at the public trials, "Kill! Kill! Kill!" How could they dare be disloyal when loyalty pays so well, and when they know that the slightest suspicion would cause them to be brought before an equally covetous mass jury?

Secondly, it is the most practical way of keeping the population from increasing too rapidly.

The man who insists on praising the Communists for the good they have done, if consistent, would have to praise the Nazis for the good they did. By Khrushchev's own public admission Eichmann did not kill more people than Stalin did. If by praising them in an attempt to be fair we hasten the day of their victory, could we in justice disclaim responsibility for the same kind of mass murders of farmers and the brutalization of tiny children that so thrilled the heart of the pro-Communist writer Agnes Smedley?

When Hitler wrote and spoke of his murderous plans, millions refu to take seriously his promises of m murder against the Jews. Today th are thousands who consider n those who take seriously the o repeated promises of unparalle genocide to be found in the writi of all major Red authorities.

Dr. Martinson, a professor in Lutheran Seminary in Hong Ko estimated that in six years the C nese Communists put to death c 50,000,000 people. They killed m people in six years of peace t would have been killed if atom bo had been dropped on every squ mile of the U.S. west of the Mis sippi River.

Because I have studied the Co munist writings, attended their me ings, and lived under them, I beli they intend to keep to the letter s threats as I have found in the v popular Red writer Yaroslavs "Banish capitalists from the earth a gods from the skies, let us stran the last capitalist with the guts of last priest." All religious groups, cluding Christians and Jews, are be completely liquidated.

Before I went to China I h studied books by Marx, Pavlov, L in, Stalin, Trotsky, Ben Gold, Gor and other Communist writers. I w bewildered when I heard the vie of some missionaries in China.

I asked a leader in one of the m sion fields just what he had read Communism. He told me he had need to read up on it as he had liv in China for over 30 years and kn more about the Reds there than y could learn from books. He assur me there was no possibility of th ever conquering China. I felt v depressed and all the more cert China would soon fall. "Where th is no vision, the people perish."

Another attitude expresses itself the thought that Communism is political matter and is not a conce of the churches. This is often coupl with the idea that the church ca do anything about it in any case.

There are many ways to stop Co munism. The most effective in t long run is the preaching of Go Word relevant to the times in whi we live. Isn't it hypocritical to prea only about so-called personal s and even about "sins" never me tioned or even hinted at in Scr ture while at the same time denoun ing those who, like Amos and Isaia denounce social injustice?

ommunism, both in theory and
saw it in practice in China, has
cked the very basis of the church.
eaches atheism in the schools to-
just as it has always taught it.
one can be a member of the
y who refuses to deny the exist-
e of God.
n school children are taught to
e their "enemies." It is not only
duty of every believer and of the
rch to denounce and expose such
e teachings but it is also of the
ost importance to do what we can
prevent such a lawless government
m ever coming into power.
A few honestly thought if we re-
ined from attacking Communism
Reds would allow the church to
claim the Gospel freely. In fact,
churches are allowed to some ex-
t to continue so that they and their
mbers can be used as scapegoats
anything that goes wrong, and so
t their existence can be used to
ceive other nations into thinking
Communists are not so bad after
. Pastors and church officers are
mpelled to go against their con-
ence by signing false accusations
ainst one another, against foreign
tions, and against what they know
be the truth regarding the state
their own country.
One of our greatest failures in
ina is seldom mentioned. It is the
me mistake we have made in many
her countries and are making now
America. We failed to give a cor-
ct Lutheran and biblical ethics for
e Christian forced to live in a Red
ate. All our lives we have been
ught and have taught others to
ey the state. When it comes to
ommunism, however, we need to
nphasize another truth—the duty
disobey the state when it com-
ands us to go against conscience.
We must obey God rather than
en," the apostles proclaimed. The
urch has nothing to lose by pro-
aiming Christ with boldness pro-
ded this is done correctly and
nestly.

n spite of the atheism of Commu-
ism and its de-humanizing aspects,
any Reds can be reached by the
ospel. They remain human beings.
fter I had reached Hankow I heard
at one of my deacons had even
ared to witness to a leading Com-
unist, with good results. Many of
em have not yet been "brutalized."
thers are Communists only in name.

(Continued on page 17)

MISS PORCUPINE . . . By Karl A. Olsson

T. S. Eliot's J. Alfred Prufrock measured out his life with coffee spoons. There is a sense in which our existence has been punctuated by the rhythm of fashion. I am thinking particularly of what people do to their hair—what women do to their hair. My first awareness of such artifice came through the curling iron, which was in vogue when I was still in pinafores. It was an evil. In our puritanic circles the curling iron was associated with rouge, with French heels, and with stays.

It was, however, attacked not only on religious grounds but on the grounds of Health and Humanity. In the horrible printed hygiene text in which we learned about houseflies, the cruelty of ear-cropping and check-reining, and nicotine, there was a section devoted to high heels, stale air, and curling irons.

Since that time health has become dissociated from morals and the curling iron has been replaced by curlers, bobby pins, permanents, Tonis, and lately by something wicked which looks and feels like an ill-tempered porcupine. Although I am not an initiate, I understand that it takes 24 of these engines to achieve something fashionable called a Bubble. The Bubble is a direct descendant of the *pompadour*, the towering wigs of the eighteenth-century belles, and the buns of the twenties.

OUTWARD ADORNING

The moral problem of the Bubble is not that it ministers to lust or even to vanity. From my own limited perspective, I consider it an unhappy way to wear hair; it is not alluring, provocative, daring, or sensual. It is just something different. It is like inviting a family of gulls to build a nest on your head. It is awkward, confusing, and certainly wearisome, but it is not sinful in any obvious way.

There is, nevertheless, a moral problem. And the moral problem emerges, not in the finished product, but in the act of producing. To produce a Bubble requires toil and suffering. Strand by strand, the hair must be wrapped about the prickly cylinders and sprayed with a fixer. This is the toil. The suffering follows. Since the en-porcupining of the hair takes place at night, the victim must go to bed with a crown of barbs. It is like lying down in a thorn hedge or on an ant heap. Apparently the only position in which the victim can spend the night without perforating the skull is to balance the head on the tip of the nose. This is possible for those who are equipped with flat serviceable noses but it poses a real problem for the aquilines.

GENTLE AND QUIET SPIRIT

Peter has something to say about hair, and in the midst of the present distress, it makes a lot of sense. He knows about the temptations of adornment and encourages the Christian women to work at the production of "the imperishable jewel of a gentle and quiet spirit." He contrasts the radical hair-dos, the elaborate gold ornaments, and the startling garments of the pagans with the beauty of the "hidden person of the heart." And he tells us that this inner beauty of holiness is produced by submissiveness and obedience to one's husband, the *Lord* of the marriage.

My contemporary women readers will smile at this. It is difficult to think of the jovial, sport-shirted, boy husband who has not yet been weaned from his mother's cookie jar as the *Lord* of the household for whom the liberated and competent modern wife works in gentle submissiveness. Indeed. Perhaps life would be better even for Christians if men accepted their male role a little more readily. But in the absence of such a revolution, it is still important to ask for what we choose to *work* and *suffer* and on what we lavish our precious minutes. There is so little time, and there is so much to do and to suffer if we are to fulfill our destiny and enter into the joy of our Lord.

WASHINGTON OBSERVER

by Lambert Brose

APPLESAUCE !

"Take applesauce," said Marya Mannes. The new jars (Brand A), she told senators on Capitol Hill, look exactly like the old ones. But they hold less.

Or breakfast food. The new box, she said, contains only five biscuits weighing five ounces. The old one had six biscuits, weighing six ounces. Both boxes are the same size. And the same price.

As a housewife, Marya explained, she has to buy packaged items on good faith. "That is why," she claimed, "these days the word 'consumer' is sometimes spelled 's-u-c-k-e-r.'"

One of Dr. Persia Campbell's pet peeves is misleading labels. Pints labeled "giant half quarts." Pounds, "jumbo full pounds."

Housewives really gave a senate subcommittee an earful at the recent hearings.

Not accustomed to doing the family shopping—being married to a beautiful and brilliant woman who drives a hard economic bargain—I wasn't aware of all this. Not until the ladies started talking on Capitol Hill.

So the other night I hied myself to the supermarket to do a little checking. The girls are right! You'd have to take along your old eighth grade arithmetic book and an abacus—or my wife—to figure out the best buys on many items.

Just one example: One box, 15¾ ounces, sells for 47 cents. Another box, same stuff, 16½ ounces for 53 cents.

Try to figure *that one* out while your kids are making a shambles of the soap flakes display.

Corn Flakes

Subcommittee members, it's true, also received some testimony favorable to the food packagers. Lloyd Stouffer, editor of *Modern Packaging*, filed a statement explaining that products such as corn flakes settle in the box after it's sealed. So it's sometimes necessary to put the flakes in oversize packages.

In general, however, there's no doubt that housewives lose a lot of money because of crazy, mixed up—sometimes deceptive—packaging.

As one witness frankly admitted, it's easier to put less in the packages than to raise prices.

This particular Capitol Hill hearing, which will be continued, certainly is of special interest to the Christian housewife. Not only for the protection of her own pocketbook. But also in her role of Christian citizen, in which she is to be a leaven in her community and the nation; to do what she can in the fight against wasteful and misleading practices of every kind.

But what can a housewife do, you ask?

Cecile R. Rowen did something. She wrote two letters. About a turkey that didn't meet specifications. One letter went to the packager. The other to the U.S. Department of Agriculture. Cecile got action fast. *(Consumer Reports,* July 1, 1961.)

TV Sex

It is reasonable to assume, I think, that the vast majority of Americans who give the matter objective study, agree on one thing concerning TV. Namely, that as a whole, it's pretty awful. Or, as FCC Chairman Newton Minow told the broadcasters to their red faces, that it's "a vast wasteland." Despite the testimony of one or two big stars to the contrary.

The admission of one TV writer to the Senate subcommittee investigating the matter during the early days in July that he was asked by the "powers that be" to rewrite his series, putting into it brutality and much more sex, is hardly surprising.

When viewers, particularly children, watch TV material that's inspiring, educational, and wholesomely amusing *one fourth of the time*—while drinking in stuff that's stultifyingly mediocre or degrading *three-fourths of the time*, the cumulative effect on the child's character is frightening to think about.

Latest studies by Dr. Albert Badura, associate professor of psychology at Stanford University, [illegible] somewhat in their conclusions [illegible] some previous studies, pointing [illegible] the effect of TV violence on [illegible] school children. The implications [illegible] most disturbing.

Most Christian parents are a[illegible] of the problem, I think. But, the[illegible] ask, what can we do about it?

It's true, the TV situation [illegible] tough one. Broadcasters have tre[illegible] dous influence. Congressmen [illegible] want to offend the people who [illegible] access to the eyes and ears of [illegible] constituents.

It takes tremendous effort on[illegible] part of the public to buck this [illegible] bination. But it can be done. [illegible] here again Christians can lead [illegible] way.

For example, the following ha[illegible] ten been pointed out by motivat[illegible] experts: people who have the sa[illegible] in the TV industry are influe[illegible] more by one critical letter tha[illegible] 25 or so complimentary ones.

If the 105 million U.S. Chri[illegible] church members alone—or eve[illegible] small percentage of them—w[illegible] write one thoughtful letter objec[illegible] to harmful material, or make [illegible] phone call, TV programming c[illegible] be revolutionized.

This sounds so unimaginativ[illegible] know! Besides you haven't even[illegible] swered your *Christmas* letters [illegible] And you don't want to make a [illegible] sance of yourself.

But the only alternative to [illegible] public itself preventing this poiso[illegible] of the mind and soul through the[illegible] ways is government censorship.

Three Things to Do

The public *can* do something [illegible] improve the above-mentioned co[illegible] tions and others. Much has been d[illegible] in the past. This is partly becaus[illegible] the activities of civic groups w[illegible] over the years keep protesting [illegible] practice of all kinds. And it is pa[illegible] because church members have [illegible] come more and more aware of [illegible] fact that participation in governm[illegible] and politics, far from being a mix[illegible] of church and state, is a Christi[illegible] God-given duty.

And with Christians leading [illegible] way—acting as the leaven the Sa[illegible] intends them to be—much more [illegible] be done, to wit:

1. A phone call. 2. A letter to y[illegible] Congressman. 3. Wholeheartedly s[illegible] porting the civic or consumer org[illegible] zation to which you belong in fi[illegible] ing malpractice of all kinds.

INTERNATIONAL

nong church leaders gathered in Warsaw, Poland, for the recent LWF executive com-ttee meeting were, left to right, Harold Midtbo, committee member; Dr. Fredrik A. hiotz, committee member and ALC president; and the Rev. Otto A. Bremer, assistant ecutive secretary, Division of College and University Work, NLC.—LWF photo

WF Heads Meet in Poland

A five-day meeting of the Luther- World Federation executive com-ittee behind the Iron Curtain in arsaw, Poland, was attended by 18 20 members and also guests from utheran churches on both sides of e Iron Curtain. Dr. Franklin Clark y, LWF head, presided over the ssions, which began June 27.

The committee approved five nurches for membership in the WF.

Four of them—in Africa—are the vangelical Lutheran Ovambokavan-o Church of South West Africa, the vangelical Lutheran Church—Zulu-hosa-Swazi Region of South Africa, e Lutheran Church of Christ in the udan of Nigeria, and the Lutheran hurch of Uzaramo-Uluguru of Tan-nyika. The fifth group is the Arcot utheran Church of India.

If their entrance is approved by least ⅔ of the federation's present embers, the five churches will be-me members one year after the mmittee's action.

With the additional members, the WF will have 67 affiliated churches 36 countries. The new churches ill add about 217,500 persons to e 50,000,000 baptized members in e LWF.

The committee urged people living both sides of the Iron Curtain to omote peace and better relations nong all countries. It also voted to t up a liaison and delegation serv-e in the field of social and econom- welfare in underdeveloped coun-es.

Sessions of the meeting, first in eastern Europe, were devoted mainly to plans for the LWF's Assembly in Helsinki, Finland, in 1963.

Dr. Kurt Schmidt-Clausen, Wunstorf, Germany, was chosen to succeed Dr. Carl E. Lund-Quist as executive secretary of the LWF. He has been acting secretary since Dr. Lund-Quist suffered a paralytic stroke. Dr. Schmidt-Clausen is chairman of the Ecumenical Commission of the Lutheran Church of Hannover. The 40-year-old German churchman is the third person and the first European to fill this post in the 14-year-old federation. His two predecessors were American: Dr. Sylvester C. Michelfelder, who served from 1947 to 1951, and Dr. Carl E. Lund-Quist, 1951 to 1960.

Other Lutheran leaders, and the positions to which they were elected, are:

The Rev. Ruben A. Pedersen, associate director of the LWF's Department of World Mission.

The Rev. Bruno Muetzelfeldt, director of the Department of World Service.

The Rt. Rev. Dr. Martti Simojoki, bishop of Helsinki, to membership on the executive committee.

Four American executive committee members took part. They were Dr. Malvin H. Lundeen, president of Augustana Lutheran Church; Dr. Fredrik A. Schiotz, president of the ALC; Dr. Henry F. Schuh, honorary ALC president; and Mr. Harold Midtbo, Scarsdale, N.Y., treasurer of Standard Vacuum Oil Co.

American church leaders attending included Dr. Paul C. Empie, executive director of the National Lutheran Council; Dr. Raymond M. Olson,

As Our Youth Leave for Miami Beach..

Within the next few weeks 14,000 young people of the American Lutheran Church from all parts of the country will travel to Miami Beach, Fla., for their first international convention, Aug. 15-20. Convention bureaus describe it as the largest week-long youth convention ever assembled in the United States.

Parents may be assured that nothing is being left undone to insure a maximum factor of safety and enjoyment for their youth who are attending. The theme, "Christ Is Living," is being portrayed in every conceivable way both in mass sessions and small groups. It should be an unforgettable experience for every registrant.

For every nine young persons there will be one adult counselor, who will be housed with the youth, assist them in their travel and Bible studies, and attend to any needs that might arise during the convention.

These youth will be exposed to some of the finest youth speakers from this country and abroad and will be faced with real and vital issues affecting the lives of all young people today. In addition to mass sessions in the mornings and evenings, there will be some 30 choices in which registrants may participate in the afternoon hours. These include interest groups, study commissions, business sessions, special tours, Christian films and drama. Every hotel contracted for will have rights to beach or pool access where life guards will be on duty.

We are confident that the living Christ will accomplish some very worthwhile objectives through this convention. We invite the church to pray that this may be so.

L. David Brown, Youth Director

NLC vice president; Dr. Stewart W. Herman, secretary of the NLC's Division of LWF Affairs and director of its Committee on Latin America; and the Rev. Otto Bremer, assistant executive secretary of the NLC Division of College and University Work.

Churchmen from six European countries east of the Iron Curtain attended as guests.

"Question 7" Wins Awards

Question 7, new Lutheran-sponsored motion picture on the clash of Christianity and Communism in East Germany, won two awards—one of them from Roman Catholics—at the 11th annual Berlin Film Festival and earned a rating that will allow it to be shown tax-free in West Germany.

The film won the Berlin Festival Prize presented by the International Catholic Film Office and the "Senator for Youth Film Prize" awarded by the Berlin city government at a special youth festival held in conjunction with the main festival.

The commendation that will result in lifting the 20% tax on box office admissions came from the German Federal Film Evaluation Jury, which cited the production as "specially valuable."

Cites East-West Gulf

Whether the benefits outweigh the dangers in contacts between churches in the West and behind the Iron Curtain was questioned by the Rev. Alexander Veinbergs, Washington, D.C., president of the Federation of Latvian Evangelical Lutheran Churches in America.

"We don't expect Communism to change," he warned. "Our experience is that Communism is ruthless against any other kind of living, including religion."

Asked whether he expected Latvia would again be free during his lifetime, Veinbergs said it depends on the willingness of men to obey God and to do what is right.

African Crisis Looms

A former president of the South African Methodist Conference has said that Christianity faces one of its most crucial challenges over the race issue in South Africa.

Speaking to the Methodist Conference of Great Britain, the Rev. W. T. Ilsley said South African Prime Min-

(Continued on page 9)

CHURCH LEADERS DISAGREE

As the first 120 Peace Corps volunteers began their training last month, U.S. church leaders were not agreed on the question of how the churches and the Peace Corps were to be related.

Among Lutherans, the senate Committee on Foreign Relations was told, there is a "lack of consensus." An ALC world mission executive has said, however, that he sees "no specific danger" in participation under certain conditions.

Roman Catholics have given "warm endorsement" to the program and to contractual arrangements of the Peace Corps.

Jewish and some Protestant leaders found a denial of church-state separation in the Peace Corps program of giving financial support to church-related agencies for projects to be administered by the church agency.

Lutherans Lack Consensus

Lutherans were represented at Peace Corps hearings before the Foreign Relations Committee by Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council's division of public relations. Van Deusen told the senators that there is a lack of consensus among Lutherans as to whether church-related agencies should accept financial support from the Peace Corps for projects administered by the church agencies. Although a study of possible relationships is in progress, Van Deusen said, no policy determination has been made as yet in regard to specific relationships.

The NLC official told the Senate committee it was his personal opinion that it would be preferable for the churches to avoid any project-sponsoring relationship with the Peace Corps. He said that even service projects under church auspices are religiously motivated and are a channel of Christian witness which cannot be lightly forfeited.

He disclosed that offices which co-ordinate youth work in the churches may inaugurate a program for religious orientation of their own Peace Corps volunte before they go abroad for Pe Corps service.

Another opportunity for chu cooperation with the Peace Co is the special relationship some operating church colleges may ter into in connection with Peace Corps recruiting and tra ing program, Van Deusen said

In a statement dated July 6, Rolf A. Syrdal, executive direc of the ALC's Division of Wo Missions, expressed uncertainty to the meaning of the "limit clause" in the Peace Corps regu tions. The clause states: "Proje should . . . foreswear all religio commercial, or political propag dizing or proselytizing."

Dr. Syrdal wrote: "It may that it [the limiting clause] sim refers to the formal religious p gram conducted by a mission. however, it would allow a man formally to witness of Christ a to take part as an individual, I no specific danger of us denyi our cause for existence by utiliz men paid by the government selected and trained by us for s cific duties. . . . I am deferri judgment until we have been f ther enlightened."

The ALC mission executive a wrote of consultations with Olaf College, Northfield, Min on the possibility of coordinati the college program with that world mission office. Under the vised Peace Corps program, vol tary agencies will be permitted select, train, and send out cont gents of men and women.

Catholics Endorse Program

Roman Catholic spokesmen ha given most positive approval the Peace Corps program. "warm endorsement" of the Pea Corps came from the Nation Catholic Welfare Conference, wi the pledge that Roman Catho welfare and missionary groups a ready to cooperate with it to t fullest extent possible.

F. Robert Melina, executive se retary of the newly-establish Peace Corps desk of the NCW said he did not think there shou

ACE CORPS

e difficulty in distinguishing be-veen a religiously-sponsored gen- al welfare activity and religious tivities which have conversion nd Christian instruction as a goal. The United States, said Melina, aced with Communist threats verywhere and having suffered nany disappointing reverses, "can o longer afford not to use all its esources in the foreign aid pro-ram. The time has come for our overnment to accept the volun-ary agencies into full partner-hip."

Presbyterians, Jews Opposed

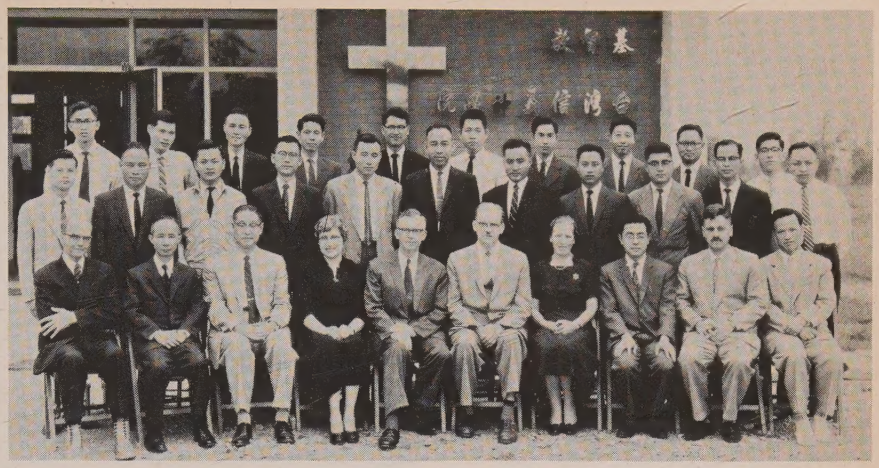
Leading the opposition to finan-ial and contractual arrangements etween churches and the Peace Corps was the Presbyterian Church n the U.S.A. Through its Com-nission on Ecumenical Missions his group called on President Kennedy and Peace Corps officials o "affirm our historic belief in the eparation of church and state in he United States and other na-ions of the world."

A Presbyterian official said: "We nave been struggling to separate he Christian mission from the stigma of imperialism in the minds of people overseas. Taking govern-ment aid would betray our posi-tion."

The statement of the commis-sion affirmed a resolution adopted by the recent General Assembly, n which the Presbyterians sup-ported the Peace Corps as a gov-ernment agency to aid underdevel-oped countries but warned that he church would not sponsor or administer any of its projects.

In New York, vigorous opposi-tion to religious groups taking part n Peace Corps projects was sounded by two Jewish groups in defense of church-state separation. The national executive committee of the American Jewish Congress declared: "It would be unfortu-nate indeed if the noble objectives which the Peace Corps is designed o serve . . . should be handicapped by the ill-conceived notion of hav-ng religious groups carrying out a governmental operation."

(Continued on page 23)



Pictured here are the faculty and 21 students of the Taiwan Lutheran Theological Seminary, which graduated its first class of nine students this summer. Twenty-two students are enrolled for the fall term. The seminary, opened in 1957, offers four years of instruction. Four full-time professors, two full-time instructors, and three part-time instructors are serving on the faculty. Two full-time and two part-time instructors are Chinese.

AFRICAN CRISIS . . . from page 8

ister H. F. Verwoerd had proclaimed his policy as one of "good neighborliness" and that Africans were "different but not inferior."

Ilsley said Africans would say that "these are words with holes in them through which the meaning has escaped."

Declaring most Africans were Christians or had Christian standards, he warned that "if they receive more sympathy from atheistic Russia than from Christian South Africa, they will say, 'to h - - - with such Christianity,' and who is to blame them?"

News Roundup

● After six years as service pastor and service center director, the Rev. and Mrs. Carl M. Sitler report that more than 150,000 persons have visited the Lutheran Service Center in Kaiserslautern, Germany. The couple reports that more than 180 children and 24 adults were baptized and 63 confirmed during this time.

The Sitlers ask that church members send them the names of Lutherans serving in the armed forces in or near Kaiserslautern.

The address of the center is 24 Fruchthallstrasse, Kaiserslautern, Germany, P.O. Box 1152.

● Sister Elinor Falk of Milwaukee, Wis., was elected to a third term as president of the Lutheran Deaconess Conference in America at its 35th biennial meeting in Baltimore, Md.

More than 60 deaconesses from nine motherhouses affiliated with six Lutheran church bodies participated in sessions held at the Lutheran Deaconess Mother House and Training School in Baltimore, June 25-27.

Newly-elected officers are Sister Anna Melville of Baltimore as vice president, Sister Ella Knutson of Chicago as secretary-treasurer, and Sister Gertrude Hill and the Rev. W. M. Laudenslager, Philadelphia, as members-at-large of the executive committee. Re-elected as a member-at-large was Sister Martha Hanson of Baltimore.

NATIONAL

School Aid Warning Given

"Federal aid would be given to church grade and high schools if Congress passes a bill now in the House hopper," warns Dr. Carl F. Reuss, director of the ALC Commission on Research and Social Action.

The bill which Dr. Reuss refers would grant loans to cover costs of building or remodelling and equipping church-school classrooms where science, mathematics, and modern languages are taught. These loans would be permitted under amendments proposed to the National Defense Education Act of 1958, he said.

"The days ahead are decisive for the federal aid to education issue," Dr. Reuss said, urging members of the church to write another round of letters to Congressmen.

Two issues are at stake, Dr. Reuss pointed out. One is whether there

shall be *any* federal aid to primary and secondary education, as in money given for teaching selected subjects or in grants for buildings and salaries generally. The other is whether church and other non-profit private schools will share in such federal aid as may be voted.

(As this issue of THE LUTHERAN STANDARD goes to press, word is that the House Rules Committee appears to have blocked House action on all federal aid to education measures, thus "killing" them for this session. The vote was by a narrow 8-7 margin. Conceivably pressures could be brought to change one vote, thus reopening the issue. Dr. Reuss urges *L.S.* readers to stay alert and to react quickly to changing situations.)

White Mob Threatens Lutheran Church

A mob of white people, threatening violence, forced 80 Negroes to evacuate a Missouri Synod church in Chicago after a hotel fire had left them homeless.

Holy Cross Church offered shelter to the Negroes after the hotel fire, but the white mob made it necessary for the American Red Cross to evacuate the Negroes from the church.

The Missouri Synod's Northern Illinois district, meeting in Chicago when the incident occurred, passed a resolution commending the Holy Cross Church and its pastor, the Rev. Albert H. Constien. The church is located in a white neighborhood only a few blocks from the home of Chicago Mayor Richard J. Daley.

The mob threatened to damage and even to blow up the building if the Negroes stayed.

Experts Study Rural Area

In the first conference of its kind, more than 70 social scientists, Protestant churchmen, educators, specialists of the extension service, and state government officials took part in a three-day meeting to study the nature of the rural non-farm population in 14 northeastern states. The meeting was sponsored by the National Lutheran Council and was held at Gettysburg College.

Dr. E. W. Mueller, Chicago, who called the meeting, said that it was not an action conference but a background session to try to determine how the church can best serve people who reside in the country but work in occupations other than farming. He is secretary of the NLC's work with the church in town and country.

Dr. Mueller asked the conference to focus on: 1. the role of the church in a fast-changing society; 2. the role of the individual in the changing community; 3. the role of the congregation in the changing community; and 4. an intelligent use of the special insights, information and understanding of social scientists, social planners, and extension personnel who are in close contact with this segment of the population.

Six work groups discussed town-country subjects and narrowed down those which needed closer examination. Subjects studied included the rural non-farm family, community development, church planning, serving a diverse population, communicating the image of the church, and the parish in a mobile non-farm society.

First Negro missionary of the Augustana Lutheran Church is Mrs. Anne D. Hall, ... departed for Tanganyika, East Africa, last month. She is shown with two Augustana mis... executives. They are Dr. Clarence T. Nelson, member of the Augustana Board of W... Missions (left); and the Rev. Rudolph C. Burke, the board's executive director. Last s... mer Mrs. Hall taught in the vacation school of Dr. Nelson's congregation.—RNS ph...

Hymnal Change Due

A change will soon be made on the title page of the *Service Book and Hymnal,* introduced in 1958 by the cooperating churches of the National Lutheran Council. The change will affect the original title page, which reads: "Service Book and Hymnal of the Lutheran Church in America." Because a new body called "Lutheran Church in America" will be constituted next year by merger of the United, Augustana, American Evangelical, and Finnish Evangeli... Lutheran Churches, the title pa... will be amended to read: "Serv... Book and Hymnal. Authorized by ... Lutheran Churches cooperating ... the Commission on the Liturgy a... Hymnal." A fifth printing of ... hymnal will go to press short... bringing the total number of cop... published to nearly two million.

Canadian Catholics Seek State Funds

Roman Catholics in Ontario, C... ada, are petitioning for a larger sh... of taxes and grants to support pa... chial schools. The Canadian con... tution guarantees Catholics their o... school system with government su... port. Catholic parents have the rig... to list themselves as separate sch... supporters, which means that th... tax money goes to the support ... church schools.

Francis G. Carter, president of t... Separate School Trustees' Associatio... who presented the petition, said ... was not "intended to take away an... thing from the elementary non-sect... ian public schools, for which we ha... every respect."

Controversy over government su... port of parochial schools in Cana... has flared up in recent years w... some Protestant groups and oth... taking the stand that separate scho... should be privately supported.

(More news on page 2

ere Was Hate. Here Was Turmoil.

HERE WAS PEACE

EDITOR'S NOTE: *This article, an ptation of one that appeared origi- ly in* The Cresset *and is used here permission, describes an event t happened to a Lutheran semi- y student serving his internship in abama. Since* THE LUTHERAN ANDARD *is edited and published the North, let it be said, first of that the purpose of this article is to point an accusing finger at the uth. The North has quite enough its own sins of which it needs to ent—even in the matter of racial crimination. We feel this article s a message particularly appropri- for a day when with increasing quency Christians are called upon stand up for their convictions and en such a stand may lead to conse- ences not pleasant to contemplate.*

I HAD often wondered what the real thought was behind the word eace." I thought I lived in a peace- situation. The Lutheran parish t I served as intern-assistant was ical of the Alabama frontier. Small embership. Comparatively new ilding. Constant awareness of in- btedness. Here was a peaceful par- . Not too active. Not overly quiet. t peaceful. Its growth was not enomenal. But it was moving. In dition I had the privilege of min- ering to the Lutheran students at University of Alabama.

Could anyone ask for a more aceful atmosphere in which to rk? Then on Feb. 5, 1961, began a series of events that caused me to experience a deeper meaning of peace.

Feb. 5, 1961, was an average Sunday all the way through. When the Lutheran students met for their discussion that evening Pastor Joseph Ellwanger and three from his flock [Negroes] in Birmingham were there. Everything seemed quite in order. The discussion was better than usual. But this was to be expected, for so was the topic: "The Church and Human Relations." Here were fellow Christians of different races in communion with one another. Here was peace in the Southern way of life. It was a restful night.

As suddenly as a head-on collision awakens a sleeping driver, the peace passed from our midst. A quiet Lutheran parish in a striving community on the frontier was thrown into turmoil. In the few short hours after the Feb. 5 meeting peace-loving people were moved to turmoil by deep-seated prejudice and hate.

"We are a peace-loving people," said the White Citizens Council, "but don't disturb our peace. We love the nigger as long as he does what we tell him." The federal government and the integrationists were "the only ones who wanted to disturb the peace."

March 12 I had an opportunity to preach. The text was I John 3:16. The topic: Reflections on the Crucifixion—St. John Looks Back— " . . . by this we know love." After much prayer and thought I was sure that this was a necessary topic. Not much was said about the "touchy" subject, a sentence or two at most. In the late service I elaborated on our Lord's foot washing by saying: ". . . and how many of us would wash a Negro's feet . . . as our Lord has washed his disciple's feet?" Other than this the sermon was, as usual, general. No negative reaction was received from either pastor or congregation that day.

Another week was begun. Hardly a different beginning from those prior. It was a usual week. Thursday evening, March 16, Pastor had asked if my wife and I would baby-sit his children. This was in order. We had done it before. My wife had to work until 11 P.M., but we would spend the night at Pastor's home.

Again, nothing was different as I went to pick up my wife at the hospital except that I thought I had left a book at church earlier, and so expected to pick it up on the way to the apartment. When I arrived at the hospital entrance, my wife was not there (as usual), so I decided to go pick up the book and thus save that much time getting back to Pastor's home. I drove to the church, turned the lights to dim, left the motor running, and started toward the door. Then the "fun" began.

Hardly was the door ajar than I was grabbed from behind by a pair of gloved hands—one over my mouth and another over my eyes—and carried to the back seat of a waiting automobile. Lying crosswise in the back seat of a speeding auto I had many thoughts cross my mind.

I had no idea that it was the Klan but naively hoped it was some of my college friends out for fun. This last thought was squelched when my custodian said: "You ain't on no joy ride, preacher," as I attempted to get more comfortable. After many bumps, sounds, and prayers, we arrived at our destination. I prayed and I prayed and I prayed.

Following a short interval of what seemed to be a conference I was masked, punched in the stomach, and lifted out of the automobile. Someone was holding me from behind when another fellow punched me in the stomach again. I was scared, but the Lord was there. Had he not said, "I will give strength unto my people; I will bless my people with peace."

(Continued on page 27)

Productive Parish Planning

By Karl Brevik

NOTHING happens by accident except confusion. The work of the congregation must be organized in a regular pattern if it is to be done well. This takes time, patience, concern, planning, and prayer.

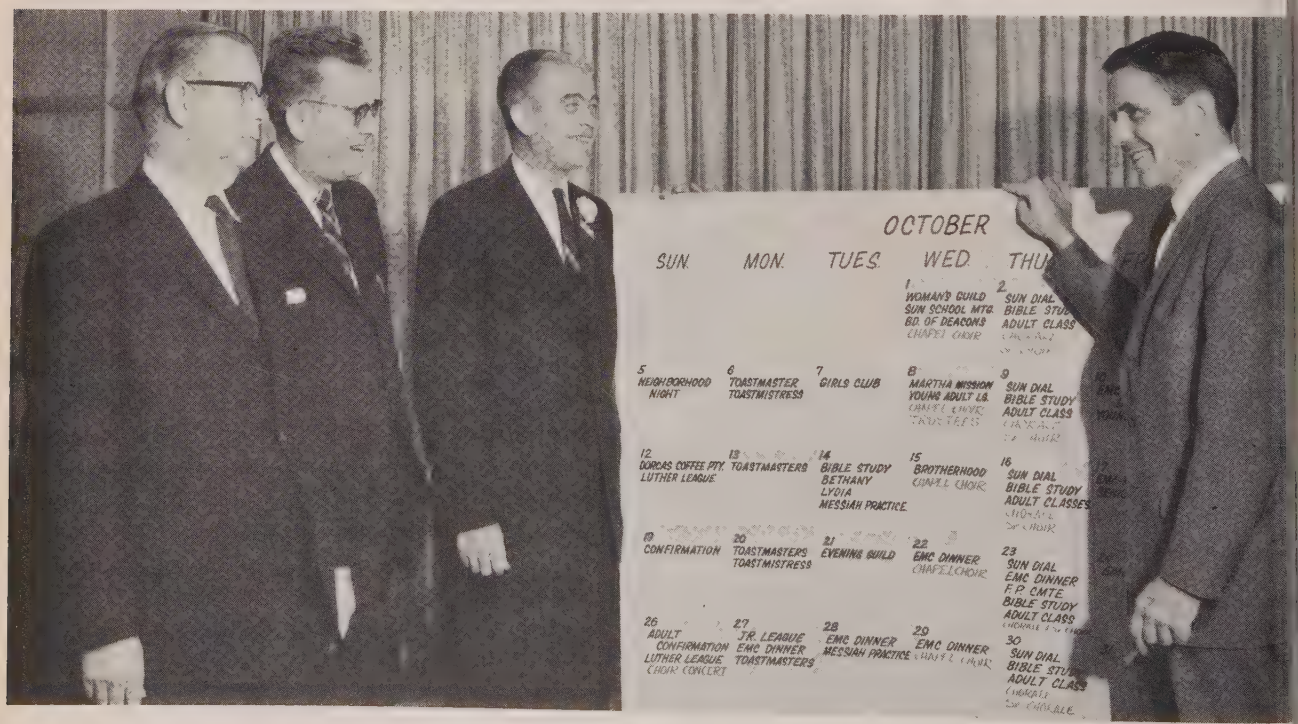
Good organization is a spiritual concern of the whole parish, for all of its activities are spiritual if the congregation is rooted and grounded in love of the Lord Jesus. Confusion, lack of preparation, poor organization, inadequate leadership, and shortsighted goals hinder us from doing the work Christ has set before us.

Percentage wise, those who carry the burden in any given parish are a small minority, not because others are not willing, but because they have not been taught or trained. People respond when they are challen with meaningful opportunities serve in parish life. However, t cannot be invited to serve if no p have been made for their service

An assignment ceases to be a den and becomes a joy when are aware of what is expected of Most of us are willing to settle standards that are too low. Cons how men and women are invite serve as organizational officers most parishes. Nominating com tees begin with the assumption the person who serves will turn t down unless he is told only par what is involved.

How many times have unha situations resulted from a statem like this: "There is really nothing being president; the vice-presid does all the work." Lack of cla makes a burden out of official c cities that should be open doors Christian growth. If there are no or women with either the understa ing or concern to properly fill con gational offices, perhaps these off should be left vacant. The church never grown in stature by lowe standards.

Some pastors seem to feel nothing can be planned unless t have a hand in it from beginn to end. While the pastor should n be excluded from parish plans in area, he should not be expecte do the detail work. When organ


OCTOBER
SUN.
MON.
TUES.
WED.
THU
1 WOMAN'S GUILD SUN SCHOOL MTG. BD. OF DEACONS CHAPEL CHOIR
2 SUN DIAL BIBLE STUD ADULT CLASS
5 NEIGHBORHOOD NIGHT
6 TOASTMASTER TOASTMISTRESS
7 GIRLS CLUB
8 MARTHA MISSION YOUNG ADULT LD. CHAPEL CHOIR TRUSTEES
9 SUN DIAL BIBLE STUDY ADULT CLASS
12 DORCAS COFFEE PTY. LUTHER LEAGUE
13 TOASTMASTERS
14 BIBLE STUDY BETHANY LYDIA MESSIAH PRACTICE
15 BROTHERHOOD CHANCEL CHOIR
16 SUN DIAL BIBLE STUDY ADULT CLASSES
19 CONFIRMATION
20 TOASTMASTERS TOASTMISTRESS
21 EVENING GUILD
22 EMC DINNER CHAPEL CHOIR
23 SUN DIAL EMC DINNER F.P. CMTE. BIBLE STUDY ADULT CLASS
26 ADULT CONFIRMATION LUTHER LEAGUE CHOIR CONCERT
27 JR. LEAGUE EMC DINNER TOASTMASTERS
28 EMC DINNER MESSIAH PRACTICE
29 EMC DINNER CHAPEL CHOIR
30 SUN DIAL BIBLE STUD ADULT CLASS

A calendar of church activities is drawn up a year in advance at Central Lutheran Church, Minneapolis.

ns and boards realize that the pas-'s first task is to preach and teach, y will also realize the need for tter and more effective parish plan-g in order to give their pastor re opportunity to be their *pastor.* There should be no secrets in a ristian parish. All parishes need tter communication between pas-s and official boards on the one nd, and the member who considers nself on the outside of parish af-rs, on the other hand. Plans and ogramming, to be effective, should clearly explained. This does not ean that the whole congregation is be in on every session of every ard. Elected boards should be sted and their decisions supported. t they should make regular re-rts to the congregation on decisions ade.

No organizational scheme will fit ery situation. The following sug-stions, growing out of the concerns dicated above, are intended as ought starters to encourage produc-ve parish planning:

1. Bring together all congregational ficers and board members and rep-sentatives of all organizations once year for a planning conference. Im-ediate and long range objectives ould be considered.

2. Form a parish organizational ouncil composed of officers of all rganizations to meet regularly to see e direction in which the total parish moving. Leadership training takes lace as organizational officers see heir group in relationship to the ob-ctives of the total parish.

3. Let the program chairmen from ach organization form a parish pro-ram council to meet quarterly. They an discuss program needs, group rojects, helps for speakers, available aterials, etc. This is an effective ay to get information into the hands f those who can make best use of . Also it prevents overlapping.

4. Stress evangelism as the core of ll parish activities. Either growth or utreach should be involved.

5. Provide a service project for very age bracket. The growth ex-erience that takes place as members earn to work with and understand ach other is Christian education—a orm that is often overlooked.

6. Keep a file of minutes, records, nd recommendations so officers can raw on past experiences.

7. Hold family nights to acquaint embers with parish activities. Dis-lays, question and answer sessions,

Each organization plans its year's program in advance. Here two advisers are meeting with Luther League representatives to consider that group's future activities.

Regular mailings inform the membership of Central of group actions. Members of the Sundialers volunteer to help with the mailings as one of their service projects.

or other types of presentation could be used by various organizations.

8. Provide for the best possible use of all parish facilities. Planning is necessary to make the best use of new educational units. A corps of week-night ushers to set up rooms and have materials in place can be of great help. Individuals can be trained to operate audio-visual equipment.

9. Solicit specific suggestions from the entire membership.

10. Limit terms of officers so that as many as possible may have the privilege of functioning as a part of the official family. This will result in more trained leaders.

11. Explain projects and goals clearly to all members, perhaps by regular mailings reporting actions taken by the council or other groups.

There are some in every parish for whom the good old days will always be looked back upon rather than forward from. But change and growth go hand in hand. No organizational structure can be expected to be either perfect or permanent.

But planning can be fun; and it can be productive for the life of the total parish. There is a clue to such productivity: respect for the interest and ideas of all members coupled with a willingness to discuss suggestions. As men and women are productively involved in the life of the church, their worship life, sacramental life, prayer life, and stewardship life will be enriched and deepened. And the witness of Christ's church will be enlarged.

Pastor Brevik serves a parish in Kalispell, Montana. He formerly was on the pastoral staff of Central Lutheran Church, Minneapolis.

In the ocean of Korea's need a Lutheran deacon takes the lead in

Rescuing Dying Children

By Neil Mellb

Deacon Gotfred Rekkebo and his wife, Rannei, are representatives of the Norwegian Korean Association in charge of the Han No Children's T.B. Hospital at Seoul, Korea.

WHAT we saw there, we couldn't forget—especially the children." In these words Gotfred Rekkebo, who served in the Korean War with the Norwegian contingent, reacted to his experiences in that land.

GIs of many nations will never forget the mobs of rag-tag youngsters fighting over discarded ration cans, clustered around mess hall garbage racks, huddled together for warmth against the remaining walls of shattered buildings. Any troop will remember the plaintive call, "Chop-chop, hava yes?"—the simplest way of asking, "Can you give me something to eat?"

Countless numbers of United Nations fighting men took time, even during battle, to do what they could for the children. They gave them clothing, shared their rations, provided shelter, scattered chocolate bars and chewing gum freely along convoy routes. Some units even established and financed makeshift orphanages.

But their business was war, and when that was finished none could be blamed if new duties and new assignments tempered their recollections of Korea and its destitution.

Mr. Mellblom is a staff writer for the National Lutheran Council News Bureau.

However, the several hundred N wegians who made up a medical u haven't allowed time or distance dim their collective memory of t round-faced, sad-eyed boys and g of Korea. With their medically d ented background, these men a women saw something the avera UN soldier probably didn't det amidst the poverty, hunger, a wounds. They saw tuberculosis. A they were alarmed at the rate which it was spreading.

"So when we got home," Rekke recalls, "we decided to see if could do something about it."

Rekkebo is a deacon in the L

ran Church and a trained social ker. For nine years he was a lay sionary in China, and during the ean hostilities he served with the l hospital. With others in the dical unit, he helped to organize Norwegian Korean Association in 53.

By 1955 the association had raised ugh funds to send Rekkebo back Korea. This time he was accomied by his wife, Rannei, a trained rse who also has a background missionary work in China.

"We had about $5,000 and we re there to work with tubercular ldren. We weren't sure how to go out it," Rekkebo recalls.

But they found a way. Today the kkebos oversee the operation of the -bed Han No Children's T. B. spital, located in the shack-clutred Ma Po district just outside oul. It was the first medical instition in Korea specifically for children with tuberculosis. The couple so is involved in supervision of a sting and control program, an outtient clinic, a convalescent home, d growing education, material aid, d social welfare projects.

Arriving in Seoul with their limit cash and abundant desire, the orwegian couple went directly to the mayor with their hopes and plans. Several meetings and discussions later, the Rekkebos found themselves looking at a two-story house on the bank of the Han River, provided by the city of Seoul.

"It was in quite good shape," Rekkebo says. "It hadn't been damaged in the war."

On Oct. 22, 1955, the Han No Hospital admitted its first 17 patients. A short time later all 30 beds were filled. There was no difficulty getting patients, even though the hospital was only for advanced cases among children. Well over 10% of the population in Korea has the disease according to statisticians.

Youngsters admitted to Han No range from infants to boys and girls of 10 to 12 years. When they enter, all are in advanced stages of tuberculosis. Many also suffer from malnutrition and other diseases. "Children with tuberculosis were being kept in hospital wards with all the other patients," Mrs. Rekkebo says, recalling the early days of their medical ministry.

"We saw right away how much more there was to do," Rekkebo says. The hospital itself needed enlarging, the need for a convalescent home quickly became apparent, the overcrowded slum surroundings were crying for sanitation, diagnosis, and control programs.

Help for expansion came from many sources. The U.S. Army in Korea became an early supporter. World Vision Inc. provided the building for convalescents; the Unitarian Service Committee of Canada built the outpatient clinic; Lutheran World Relief and the Danish Korean Association gave funds for expanding the hospital. In addition, U.S. surplus food has been obtained through Korea Church World Service, in which LWR is a partner. Rekkebo now supervises eight social welfare workers in a program started with help from the Unitarian committee in Canada. "We really have an international operation," Rekkebo observes. "Gifts and assistance have come from all over."

However, he credits much of the success of the hospital and other activities to the Koreans themselves, who have cooperated from the beginning and eventually will be in complete control.

Korean doctors, nurses, and other workers—including a teacher to work with the children during long hospitalizations—are at the core of the program. By 1964 they are to be completely in charge.

The Rekkebos say their hospital is "just a drop of water" compared to the ocean of Korea's need. "The hospital is small, and we have had to keep many patients much longer than necessary because they had no place to go," they explain, half-apologizing for the fact that in its first five years Han No admitted only 374 patients. However, among those there were only 21 deaths, though all had advanced cases of T.B.

The Rekkebos intend to continue at Han No until they can transfer supervision to their Korean friends. After that they will probably return to Norway—but only for a visit. They have already selected another city in Korea where they plan to go and start all over again.

Several youngsters and a Korean physician, Dr. Cheong, enjoy some sunshine outside the Han No Children's T.B. Hospital.

MOTHER GAVRIKOV'S DILEMMA

By Lewis Holm

GENNADI GAVRIKOV is a stocky, smiling young man who looks like he might have played right guard for some small American college. He dresses like a bank teller or a junior executive, and he has a warmth of personality and an earnestness of expression not unlike the sincere, likable mien usually associated with a young missionary pastor.

No bank teller, Gavrikov is the third secretary of the Soviet Embassy in Washington, D.C. Recently he spoke on the campus of Augsburg College in Minneapolis, an institution of the Lutheran Free Church.

One of the short but significant references Gavrikov made had to do with the conditions under which he lives in the small apartment he shares with his mother and his grandmother.

On his grandmother's side of the room are her icons, which no doubt include a painting of Christ in the Byzantine fashion. Gennadi Gavrikov's grandmother is a Christian, a member of the Russian Orthodox Church. As a faithful member of the church she performs her religious duties faithfully.

Unlike his grandmother, Gavrikov's mother has no icons in the apartment. Although she was brought up in the Christian tradition, Mrs. Gavrikov is now wavering between her Christian faith and atheism. Her son Gennadi expressed the hope that she would someday "see the light" and turn from Christianity to atheism.

Such an action on the part of his mother would give Gennadi Gavrikov pleasure, for he is an unqualified atheist. He says there is "nothing supernatural." He believes that what cannot be explained now will be explained in ten years, or in a hundred years, or perhaps in a thousand years. He criticizes Christians because they speak of "after-life . . . and other unrealistic things."

The 31-year-old Russian third secretary has his icons too, although he doesn't call them that. On his side of the apartment, opposite his grandmother's religious symbols, are his pictures of Marx and Lenin. They represent what he considers to be the truth.

"Grandmother will die," said Gennadi Gavrikov, "and with her will die religion."

Until the time that his grandmother dies there will be what Gavrikov smilingly termed "ideological warfare, and at the same time, coexistence of people of different faiths," in the Gavrikov household.

The family Gavrikov symbolizes the world we live in, a world divided by ideological differences that cannot be reconciled. The dedicated Christian people, always a minority in this world, are symbolized by the grandmother who faithfully performs her religious acts and duties. Fed by the Word and led by the Spirit, the Christian remnant expects the world to be hostile toward Christians as it was hostile toward Christ himself. The remnant endures persecution for his sake, and keeps its vision steadfastly fixed on the glorious hope t lies beyond present troubles.

The youthful Russian secret symbolizes the people of this wo that actively repudiate and opp the Christian faith, the dedicated atheists. Although very powerful a growing in numbers and in pow the core group of atheists may not an extremely large group either.

Between the Christian and atheist are the great masses of peo who are fully dedicated to neit cause. They are symbolized in Gavrikov parable by Gennadi's mo er, who was brought up in the Ch tian faith, but who is no longe Christian. And yet, although dra toward atheism, she is not yet atheist. Her future hangs in the b ance.

She may turn to the portrait Christ that hangs on the grandmo er's side of the apartment, or may turn toward the pictures Marx or Lenin. Or she may rem as she is, wavering between the tw and be counted a loss to both caus

Her son will try to win her atheism, and we may be sure th Grandmother will be praying for h return to the fold of the Great Sh herd.

Thus she, the person in the mi dle, is caught in the tension betwe the principals in the world's gr struggle. Whatever her decision, will divide her irreconciliably fr one or the other of her loved ones.

To win the battle for Christ, must dedicate ourselves to win t person in the middle, the pers who doesn't know whether to tu to Christ or to Marx. If that pers sees in us genuine love offered in t living spirit of Jesus Christ we m still win him. It is not yet too la to kindle the brush-fires of enthu astic evangelism here and abroa We cannot know how long we m have opportunity for Christian wo

We might begin with the Gavrik family, by thanking God for t faithfulness of the Grandmothers Ga rikov throughout the world; and praying that Mother Gavrikov mig bring glory to the name of Christ turning to him in saving faith.

And what of Gennadi? It is n impossible that he might one day back to his homeland on fire f Jesus Christ. Remarkable conversio have happened before, as in the ca of Paul, and can happen again.

Yes, Grandmother will die.

But religion will not die with h

INA . . . from page 5

must learn how to differentiate ur witness can be more to the t.

am sure that during our flight ugh Red territory we must have n seen many times by Commu- s who preferred to "look the other ." The trial of Mr. John Hayes, d of the College of Chinese Stud- in Peking, illustrates how bold, est witnessing can shake even se Communists who have high itions. His courageous testimony inst the lies of Communism and favor of the church caused Com- nists to risk their lives to save n. Had he been less bold, he uld have been put to death or he uld still be in a Chinese prison.

had occasion not long ago to ak to his wife about the trial. It good to know missionaries like the yes who know how to give every n an answer in accordance with words of St. Peter: "Have no r of them, nor be troubled, but in ir hearts reverence Christ as Lord. ways be prepared to make a de- ice to any one who calls you to count for the hope that is in you, t do it with gentleness and rever- ce."

Heroes of the faith such as John ayes are able to strike hard at the nscience of the Reds because of o facts: First, they know the Lord the Scriptures personally as Crea- and as Redeemer, and secondly, ey understand Communism itself better than the Reds do.

Here is one of the strange truths this strangest of warfares. Only Christian can adequately under- nd Communism. If he will take trouble to learn it, he can refute ese enemies of the Gospel, win ny of them to Christ, and be the ncipal means of safeguarding the urch as soldiers of the Savior. But can also preserve his own nation. The consistent responsible Chris- n is not only a citizen of heaven, is also the best citizen any nation have.

In the next article we shall take the study of just what is the es- ce of Communism, why it is in nflict with the church, and whether is possible to find some reconcilia- n or satisfactory way of living to- her.

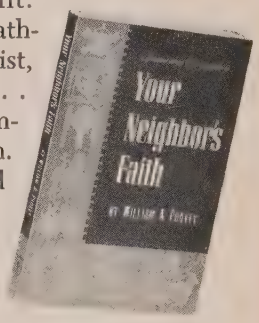
Unless you stand for something you for anything.

You should know about

Your Neighbor's Faith

A LUTHERAN LOOKS AT OTHER CHURCHES

William A. Poovey's readable and informative new book discusses the beliefs, beginnings and aims of more than 20 of the major faiths and several smaller denominations making up "America's denominational crazy quilt." Among the churches studied are Roman Catholic, Episcopalian, Eastern Orthodox, Baptist, Mormon, Pentecostal, Christian Scientist. . . . The teachings and practices of each are compared with those of the Lutheran church. YOUR NEIGHBOR'S FAITH first appeared as a series of articles in ONE, Lutheran youth magazine, and was put into book form because of its popularity. The book is excellent reading, a valuable reference and a good text for group study.



paper, $1.75 — Code 10-3610

Another book by Prof. Poovey . . .

PROBLEMS THAT PLAGUE THE SAINTS

"Religion has its problems. And somehow in our modern church life we don't have too much time to supply the answers," says the author in the preface. This book takes up some current religious problems in a lively, contemporary manner and shows how the solution to all these problems is to be found "in the person and work of Jesus Christ." The prevalent feeling that "heaven can wait" and the danger of imitation religions are typical of the problems discussed. $2.00 — Code 10-2680

AUGSBURG PUBLISHING HOUSE

426 S. 5th St., Minneapolis 15, Minn.
57 E. Main St., Columbus 15, Ohio
316 S. 18th St., Omaha 2, Nebr.
1925 Third Ave., Seattle 1, Wash.
26 4th St. N. E., Calgary, Alberta, Canada

EDITORIALS

No Higher Calling

EDITOR'S NOTE: *Recently Dr. J. A. Aasgaard, president of the former Evangelical Lutheran Church from 1925 to 1954, was honored at a service that commemorated the 60th anniversary of his ordination. At this service, held in Howard Lake, Minn., Dr. Aasgaard made a response in which he spoke with feeling about the glory of the parish ministry. As a sequel to the editorial on the continuing need of men for the ministry that appeared in our last issue we are happy now to use Dr. Aasgaard's message as a guest editorial. That message follows.* E.W.S.

If I were to leave one word of Scripture with you today, as I look down a long road that stretches back to the beginning of the century, I would give you one that cannot be misunderstood nor misinterpreted. It is a verse that has been a strong truth throughout my ministry, and it is this: "Woe is me if I preach not the Gospel!" There are many things in Scripture that cannot be understood clearly, but this verse can. This word of St. Paul can point to nothing but urgent need of the Lord's servants to preach the Gospel.

And it is indeed this very need to preach the Gospel, together with the joy of being allowed to preach it, that stands out for me as the shining light in the 60 years that lie behind me. They have been full and fast-moving years—wars and depressions, prosperity and corruption, spiritual unrest and material security, far reaches into the world of science; but not such great progress in the world of man's relationship to man.

And yet, as I look back, it is in this world of man's relationship to man and man's relationship to God that the real battles are still being fought. Perhaps that is why the epoch in my 60 years that is dearest to my heart is not the time I was president of a college, nor even the time when I was president of a synod, but the time when I was a parish priest in a country congregation in Wisconsin.

To me the call of the parish pastor has never meant more than it does now. You may say that is because I am old and hence the earliest years naturally seem the closest. That may be. But, as I look at our world of exploding atoms and catapulting speed, I seem to sense more and more the great privilege there is in serving God's people in the congregation, to love, to suffer with, and to minister to them. I is where the deepest call is fulfilled as a preaches the Word of forgiveness in the cross a dying man to dying men.

And so, dear family in the Lord, beloved breth let our prayer be that our pulpits may ring with Gospel. Let us pray that Christ's concern will us restless to go out into the highways and byw and compel men to come in that the Lord's feast be filled with guests of all nations, that his king may come. —J. A. AASGAARD

The Lost Chord

We don't talk much nowadays about the judgm of God. The word has almost disappeared from ordinary Christian vocabulary. Along with this, seldom hear the truths expressed that men are and that they may be saved. We may need s counseling and some adjustments, but to say need salvation because of the judgment of God se to be foreign to us moderns. We all seem to h become such nice people that Kierkegaard's phr "We are all Christians," may be applied to us.

But Jesus would not agree with us on these r ters. He spoke of judgment (John 5:27 and 9: In the parable of the marriage feast he pictures king as angry and sending out his troops to des the murderers. The unprofitable servant was into the outer darkness, where men will weep gnash their teeth. The rich man was judged sent to Hades because he would not hear the W of God. Those who refuse to do the will of God loving their neighbor will hear the words, "De from me."

Yes, the Scriptures give a vivid, terrifying pict of the wrath of God stored up until the day judgment on those who do not repent (Rom. 2 The Old Testament prophets spoke of the judgm to come upon a disobedient nation. We see handwriting on the wall" many times in the Testament.

All of this should give us pause and cause us to some fundamental questions. What is salvation? vation is deliverance from the judgment of God. sinner faces God's holy law, and it judges him. is lost. But the penitent sinner is forgiven for Chri sake. Thus he escapes the wrath of God.

The Christian message which does not include judgment of God is one-sided. It has little eff It becomes a mere rush of words to which the hea says, "Oh, yeah," or, "So what?" How to recapture full Gospel is something for both pastors and people to think about. We must once again be a to speak about salvation and know what it mea

e do not preach the Gospel or do mission work rder to save the world from Communism or to the present American way of life. If we do l sometimes it seems as if we do) we build on ne foundation with wood, hay, stubble, and this perish with the fire of judgment (see 1 Cor. 3).

st any one get the idea that he needs only to ch a little more law and do a little more exhort- about the good life, let me say that this is not ment. Judgment is illustrated in Isaiah's cry, e is me! For I am lost" (Isa. 6:5). The publican re God in the Temple, who cried out, "God, nerciful to me the sinner," was a lost and con- ned creature who found the grace of God and saved. But to see this takes much prayer and ing. —J.M.J.

The Best Way of All

ome years ago a seminary graduate was called rganize what we would today call a "package sion." He had a friend in his home congregation had some means but was not wealthy. This lay- was deeply interested in all the things of the gdom of God. One of his convictions was that ney for financing the Lord's work should be given ntarily and not raised by any mechanical or com- cial devices. He did not "sound off" on this sub- but simply practiced what he considered the hest type of Christian stewardship. Although he no personal interest in that mission congregation er than his friendship for the missionary, he sent ift of $1,000 for the mission. There was but one ulation—no one but the missionary was to know o made the gift.

shall never forget that incident—because I was young missionary. Nor shall I ever forget the pression which the incident made upon one who s just entering the ministry. If I needed any ad- onal persuasion that there is a "best way" of king gifts to the Lord and that congregations and tors do well to concentrate on cultivating this t way of all rather than arguing about or experi- nting with other ways, the eloquent action of this man provided the final argument.

That phrase, "the best way of all," is Biblical. It he translation which *The New English Bible* gives some words in 1 Corinthians 12:31 which Paul s in introducing his memorable psalm of love. nd now," writes Paul, "I will show you the best y of all." To be sure, Paul then elaborates on the ole subject of Christian love. But it is no abuse Scripture to maintain that there is a "best way all" for every aspect of the Christian life and ivity. Why then settle for something inferior in important and blessed a matter as giving to God that which is but his own, when, in his goodness, he has revealed to us the best way of all?

Here, I am convinced, is the key to dealing with this somewhat touchy subject of the various money-making schemes used for financing the work of the church. People are asking questions about this practice—make no mistake about that. The women of the church are asking questions about it—and would like an answer. The Eastern District, at its recent convention, asked questions about it and passed a resolution which makes it mandatory for its executive committee to put some kind of discussion of this question on the program for next year's convention. Members of the ALC are writing to the church's stewardship office and asking questions about it. Indeed, Dr. Raymond Olson, director of stewardship, tells me that members of the Stewardship Department staff are asking themselves questions about this matter and have just about agreed on a statement on "Commercialism in the Life of the Congregation" that will represent the position of the Stewardship Department on this subject and will be ready for release after another meeting of the department next October.

This is wholesome. For even if the question is a bit touchy and even if an editor is mildly reproved for writing about it—especially when he spells lutefisk with a "d" instead of a "t"—it is a subject that we should neither avoid or evade. If you and I as individual Christians or if the American Lutheran Church as an organized church body have deep convictions on the best way of all—the most satisfying, joy-bringing way—of thanking God for his unspeakable grace and of furthering the proclamation and the demonstration of that grace by our financial support, shall we not bear witness to our convictions?

To be sure, we should bear this witness in the best way of all, namely, by speaking and exemplifying the truth in love. If I boast that because I am not a church-supper-ticket-peddler or a come-to-the-church-bazaar hawker, I am a better Christian than someone who, let us say out of love to Jesus Christ, peddles church supper tickets and hawks for church bazaars, I am becoming a sounding brass and a tinkling cymbal. But if I do what two laymen did in our home after we had joined a congregation here in Minneapolis, namely, tell us in an unassuming way what a joy it was to them to practice systematic, proportionate giving to the whole calendar of the church's causes, both local and international, that is furthering the cause of the kingdom in a way with which God is well pleased.

The best way of all to give to the Lord's work is to *give* to the Lord's work. And to do that giving freely, regularly, and as God prospers us. It's as simple as that. You have your doubts? Try it! —E.W.S.

MR. EDITOR...

ANSWER RAISES QUESTIONS

The answer given to the question on deaconesses by Prof. Schneider (June 20 *L.S.*) has resulted in a number of requests concerning our program. To us this is proof that there is a genuine interest in this form of Christian service — and that there is still a lot of misinformation abroad as to what a deaconess really is. I believe our Lutherans would be very surprised to discover what an evangelical position the deaconess holds, and how her service is in harmony with all the precepts of Christian service set forth in the New Testament.

H. A. FLESSNER, pastor
Lutheran Deaconess Congregation
Milwaukee, Wis.

SOME LOOK, SOME DON'T

The new practice Mr. Rein speaks of (Mr. Editor, July 4) struck me as being irregular some time ago. I still have a spark of hope in my heart that calls are divine—not job-hunting affairs by either congregation or pastor. Taking a look or having a sample sermon to me is not the thing to do.

MRS. DOROTHY PEKRUL
Grand Ledge, Mich.

Be thankful that the pastor you call is so eager to become acquainted with the congregation. Trust that his early visit may be spiritually guided. In the Midwest, it is customary for a pastor to visit with some members of the calling congregation to learn a little of what would be required of him, as well as to help him decide if he is capable of handling the task.

MRS. FRANCES HAWKINSON
Portage, Ind.

I feel that you omitted one of the main points of my letter. I said, *if* a minister can look at the church properties before he accepts a call, should the congregation not have the right to listen to him preach first?

RONALD E. REIN
Lewiston, Idaho

DISGUSTED BUT INFORMED

I was very much disgusted to say the least that a good church publication reprinted an article written by Ralph L. Moellering. It portends to plead for free thinking and unrestricted action of students to oppose the Un-American Activities Committee. The poor students were blindly led to attend this committee meeting by some master mind. No doubt this same master was responsible for students leaving class rooms to demonstrate against Nixon and others. I am sure Communist publications all over the world will reprint this article.

R. S. REIERSON
Youngstown, Ariz.

If we are to be informed and capable citizens we will need more articles of the caliber of "Operation Abolition" concerning all areas of life. May we, as Christians, ever strive to maintain high standards and ideals and may we be vitally concerned that justice, kindness, and the dignity of the individual is upheld.

ANN POIER
Niles, Calif.

There is no mistake about the ultra-liberal socialistic color of the articles you publish for thousands of Lutherans to read, who without any other background on the subject take your views as theirs. We are slowly losing the cold war because of an apathetic America. Are you proud of your contribution to this apathy?

MRS. RICHARD LOMMEN
Marion, N. D.

So many seem to express that if we hate Communism enough it will be taken care of. But isn't that fighting Communism with a communistic [illegible] it? (See Mr. Editor for June 20 [illegible] every Christian would read and [illegible] tice every day the 13th chapte[illegible] 1 Corinthians, Communism w[illegible] have little hold on any nation.

MRS. M. J. CALHO[illegible]
Blaine, Wash.

LET THEM MOVE

If Socialist (by her own admiss[illegible] Emily Hollingsworth praises O[illegible] Johnson for speaking for socialis[illegible] our church's magazine neither [illegible] nor he have been educated [illegible] enough. Socialism is the hand-ma[illegible] of Communism and is the orde[illegible] things in Russia, Cuba, etc. Let t[illegible] move to one of these countries [illegible] see how it compares to living u[illegible] free enterprise.

KAY HANLEY
Fort Worth, Tex[illegible]

ASHAMED OF DISTRICT A[illegible]

I am ashamed that my district [illegible] vention at Palo Alto deprived the[illegible] women delegates of their voting p[illegible] leges. The women of my church[illegible] more witnessing for Christ than [illegible] men. Our church leaders, down[illegible] the local level, are doing nothin[illegible] witness for Christ in integration,[illegible] to underprivileged countries, etc. [illegible] complacent editors have encoura[illegible] fat leadership by preaching to the [illegible] men only.

STEVE SKIRKA
San Francisco, Cali[illegible]

WHY?

Why, when Jesus repeatedly [illegible] us that he is not of this world, do[illegible] lend so much support to and emp[illegible] sis on the "heaven on earth" pr[illegible] ganda of the socialists and oth[illegible]

Candid, revealing answers from 2,000 teen-ag[illegible]

WHAT YOUTH ARE THINKI[illegible]

by W. Gordon Smedsrud

Teen-agers' greatest temptations, most gnawing concerns... how they feel about family, fr[illegible] sex... what they know about salvation, justification by faith... how often they pray, read their Bible, go to chur[illegible] ...where their parents, Church, school fail them.

These penetrating questions, and dozens more are answered in this startling review of a detailed confidentia[illegible] survey among 2,000 Lutheran teen-agers in grades 10-12[illegible] Discussion questions after each chapter make this ideal for Youth study groups.

80 pages, 50¢ each—$5.00 per doz.

at your bookstore/published by AUGSBURG PUBLISHING H[illegible]

y, when a government in which re is not even an executive branch dges 17:6; 21:25) is the only form government ever ordained by God, there such a to-do made about ifying" democracy? Also, just be- se a handful of followers of rist tried an unsuccessful experi- nt in communal living, do so many urch officials decide that that is an eptable form of government? Why es not our church and its publica- ns exert the greatest possible em- asis upon the overshadowing theme God's Word, which is salvation m this world of fallen men, which the only exclusive patent of the ristian Church?

L. C. Faudskar
Bismarck, N. D.

THANK GOD FOR INTELLIGENCE

One would think, from reading your Mr. Editor" page that to many of ur readers intelligence and Chris- nity are incompatible. Since when this so? Instead of criticizing our e church paper as being only for e intelligentsia, let us instead thank od that men of wisdom and intellect ve turned their gifts and talents to oclaiming the work of his church the glory of God.

Mrs. Teman B. Benson
Peterson, Minn.

NOT JUST A REMEMBRANCE

The report of the LWF (June 6, 8) explains confirmation is "simply baptismal remembrance.") As long the questions remain as they are, nfirmation is the renewal of Bap- sm. Why this new explanation? Is it make us fit for a world church? . weakening our position in asking tsiders to be confirmed?

F. J. Doyen Sr.
Eureka, S.D.

FIRST THING LOOKED FOR

Prompted by recent criticism, I'm iting to applaud Mr. Olsson's com- ssionate, thoughtful remarks. His lumn is the first thing I look for.

Mrs. Paul Rode
San Antonio, Tex.

NIX ON NIXON PIX

You say there should be separation church and state; the same should said of politics and the church per. In the May 9 issue there was picture of Richard Nixon after at- nding a Lutheran church. So what?

Edward Agre
Montevideo, Minn.

Include God in your family circle

FAMILY BIBLE STORY BOOKS
by Laurence N. Field

The whole family will learn from and enjoy these readable, reverent books. The language is crisp, the illustrations by Lee Mero are brilliant with color. Each volume (Old Testament and New Testament) has 196 pages and a full-color cloth binding. **$2.00** each

HAPPY ACRES
by Erling N. Rolfsrud

These devotional stories about a family on a farm exemplify Christian principles in a simple and entertaining way. They were written especially as a guide for discussion and meditation with children. **$2.50**

THE TREASURY OF FAMILY FUN
by Nancy Cleaver

Mrs. Cleaver – a minister's wife, mother of three, and church and camp leader–has filled 420 pages with new and different ideas for home-centered activities and projects. Her "treasury" is an excellent source of happy and creative family hours. **$4.95**

HAND IN HAND
by Laura Margaret Evans

How mother and child can search together for God in their everyday relationships. **$2.50**

TEACHING YOUR CHILD ABOUT GOD
by Claudia Royal

Learning about God should begin in infancy. This book helps parents direct the child's religious development during the first five years of life. **$2.95**

BEAUTIFUL HOMEMAKING
by Charlene Johnson

Bits of poetry, Scripture verses and advice, put together in a conversational way, tell how every woman's life can be one of "beautiful homemaking" if Christ is at the center. **$2.50**

MUSINGS OF A MOTHER
by Doris Aldrich

Meditations about daily happenings in the life of the busy mother of eight children. Thought-provoking reading that will give any mother a lift. paper, **39c**

CHRISTIAN FAMILY LIVING
by Hazen G. Werner

Putting Jesus' teachings to work in every aspect of family life is the subject of this helpful book. Christian attitudes applied to husband-wife relationships, child-rearing and teen-age problems are among the topics. **$1.00**

Please send me

_____FAMILY BIBLE STORY BOOKS, OLD TESTAMENT @ $2.00
Code 10-1155

_____FAMILY BIBLE STORY BOOKS, NEW TESTAMENT @ $2.00
Code 10-1156

_____HAPPY ACRES @ $2.50
Code 10-1515

_____THE TREASURY OF FAMILY FUN @ $4.95
Code 31-285-8953

_____TEACHING YOUR CHILD ABOUT GOD @ $2.95
Code 31-285-8498

_____BEAUTIFUL HOMEMAKING @ $2.50
Code 31-27-501

_____HAND IN HAND @ $2.50
Code 31-285-3594

_____MUSINGS OF A MOTHER @ 39c
Code 37-

_____CHRISTIAN FAMILY LIVING @ $1.00
Code 31-1-1535

☐ I enclose _____

☐ Charge my account

(On cash orders, add 10c postage for each dollar.)

NAME_____

ADDRESS_____

Order from your nearest branch.

426 S. 5th St., Minneapolis 15, Minn.
57 E. Main St., Columbus 15, Ohio
316 S. 18th St., Omaha 2, Neb.
1925 Third Ave., Seattle 1, Wash.
26 4th St. N. E., Calgary, Alta., Can.

When you know you must provide:

Suddenly, the problem of your family's future seems to shrink...

When you remember as a Lutheran you can turn to our Brotherhood Provider Plan

With this plan comes peace of mind from having provided for your family's future. Family protection, education, investment, retirement income—*all* are possible with our Brotherhood Provider Plan. Look at these big advantages: *(Based on age 25. Slightly higher as you grow older.)

- $10,000 of permanent, dividend-paying life insurance.
- If you die at 65, your family actually gets $16,000, yet you have invested only $7,208.
- If you retire at 65, you can get *$12,059 cash.
- If you are totally disabled before age 60, we pay a future premiums.

All this and more for an investment of just $180.2 a year . . . about 50¢ a day. You would pay more tha this for lunch.

Right now, think about your family—your children your wife—those who look up to you, *depend* on you It's reassuring to know you can turn to our Lutheran Brotherhood Provider Insurance Plan *when you know you must provide.*

Call your Lutheran Brotherhood representative fo full details. Join the thousands of Lutherans who enjoy security and peace of mind in the bond o Lutheran Brotherhood.

**Based on current dividend rate which is not guaranteed.*

LUTHERAN BROTHERHOOD

A legal reserve LIFE INSURANCE society • 701 Second Avenue South, Minneapolis 2, Minn

FREE full-color reproduction (18" x 24") of Martin Luther window. Ideal for framing and display in home or classroom. Mail coupon today.

Mail now for free gift and information Dept. O-6

LUTHERAN BROTHERHOOD
701 Second Avenue South • Minneapolis 2, Minnesota

Name_____

Address_____

City_____ Zone_____

State_____

Please furnish me:
- ☐ details about Brotherhood Provider Life Insurance
- ☐ free reproduction of Martin Luther window

ace Corps . . . from page 9

nother Jewish group, the Central ference of American Rabbis, also the issue of church-state separa- involved in Peace Corps con- ts with religious organizations.

Peace Churches Wary

he historic peace churches added ote of caution as they told the ate Foreign Relations Committee the United States should proceed h plans for development of the ce Corps but should be wary of alls.

Representing the American Friends vice Committee, Louis W. Schnei-, Philadelphia, suggested a "co- rative relationship" between the ernment and private agencies in Peace Corps program. Private or- izations should not be subject to h limitations as to make them erely agents of the government," said.

Dr. W. Harold Row, executive sec- ary of the Brethren Service Com- ssion stressed the importance of the tivation of the individual, which said "may be more important to nsider than his technical training." also maintained that training of ace Corps volunteers should in- ide "an early introduction to an- er culture in order to provide an portunity for any possible cultural ock before going on to the perma- nt project overseas."

Let's Evict Mr. Johnston!

Mr. Wendell Johnston, regional parish education director of the ALC, has recently established his office at the Sunday School at Home headquarters in Bismarck, N.D. Writing in the June issue of *Chapel Bell,* SSAH's monthly publication, Johnston notes that it would give him pleasure if so many students were enrolled in the courses of the Sunday School at Home program that he would have to be moved out into the street.

The SSAH program provides Sunday school materials for those who are handicapped, seriously ill, or geographically isolated. Those who wish to enroll and help evict Mr. Johnston may write to SSAH at 418 E. Rosser Ave., Bismarck, N.D.

THE ALC

Research and Social Action Commission Hears, Addresses District Representatives

"The commission," said Dr. Fredrik A. Schiotz, president of the ALC, "can help in a difficult and mobile age to formulate Christian convictions." Meeting in the brown limestone buildings of the Wartburg Seminary in Dubuque, Iowa, first with its district representatives and then separately, the Commission on Research and Social Action last month sought new insights as to how the church can apply its resources to many social action issues.

The three-day conference began on Wednesday, June 21, with a general session in which district chairmen stated the major accomplishments and major obstacles of the district committees. Accomplishments varied from announcements of seminars held, informational materials prepared and distributed, and problems studied, to successful action in bingo legislation. Major obstacles encountered by district committees included finding people to do committee work, surmounting great distances involved in some of the districts, and learning to communicate effectively to the congregations and to other district committees.

The first session was typical of the whole conference, in that the commission not only listened carefully to the district representatives, but also spoke carefully to them. Dr. Carl F. Reuss, director of the commission, here made a presentation entitled "The Soul of Social Action." In it he laid the ideological groundwork for the conference by outlining the theological basis for social action. He stressed the fact that the Christian's faith becomes active in love, which compels concern about all that hurts or harms people. He summarized the values and goals of the commission in the words Justice, Love, and Truth. The audience to be addressed, said Dr. Reuss, consists of church members, who then in turn bear the "torch of Christian witness."

On Wednesday evening the conferees divided into five discussion groups, in which they discussed Lutheran World Federation commission papers in the area of social action and the place of pronouncements in the church. In later meetings the discussion groups sought to define priority issues, to suggest how to alert people to the church's needs and concerns, to clarify the church's message, and to propose possible pilot projects or convention actions. The areas of discussion were: personal living, family living, work and economic life, community relations, and national and international affairs.

Speaking on the subject, "Growing in Faith and Life," Dr. John Milton, Luther Seminary professor, St. Paul, Minn., maintained that although faith grows through proclamation of the saving acts of God, it is necessary that faith, to grow, must be exercised. Lutherans of 1961, he said, need to take more seriously what it means to walk in the steps of Christ in the home, at school, on the job, etc.

Schiotz Calls for Loyalty

"Churchmanship in Modern Society" was the subject of Dr. Fredrik A. Schiotz, ALC president. Dr. Schiotz stressed the need for "real loyalty" on the part of church members toward their congregation, district, and entire church. People don't get a chance to be "rooted" today, he

Two sets of identical twins graduated from Texas Lutheran College in the class of 1961. They are, left to right, Helen Wiederaenders, Gloria Jane Henze, Grace Wiederaenders, and Gay Nell Henze.—TLC photo

said, and this results in confusion and unhappiness.

Dr. Schiotz said that the World Council of Churches has done a "tremendous service" in maintaining a representative at the UN and in helping to provide the Document of Human Rights for that body. Director of the WCC's Commission of the Church on International Affairs is Dr. O. Frederick Nolde, a ULCA professor.

Speaking on the problem of integration, Dr. Schiotz said: "The racial problem is a great opportunity God has placed at our doorstep . . . to show forth in a dramatic way to the entire world how people can live together as children of God."

The church president's comment on the application of the Russian Orthodox Church for membership in the WCC was, "I am disposed to believe this is an honest desire of the Russian church."

Among priorities listed by the discussion groups and taken under advisement by the commission for early study are: use and control of alcohol, safe driving, premarital counseling, the church and municipal government, health services, race and minority group relations, disaster preparedness, Communism, the emerging nations, and war and its prevention.

The commission, which met after the conference with its district representatives, decided to give support to a Ph.D. dissertation project to be undertaken by Prof. Kenneth Lutterman, St. Olaf College, on patterns of giving. Prof. Lutterman is seeking possible correlations between giving patterns and personal income.

A statement prepared by Dr. Reuss on "Credit Unions and the Church" was referred to the ALC Church Council for possible adoption as a church position. The commission also studied and referred to the Church Council a statement of policies and procedures. Conference chaplain was the Rev. W. A. Poovey, Wartburg Seminary professor who is a member of the commission.

Pastor Surveys Students

The Rev. Harry C. Carlson, who serves Lutheran Church of the Master in La Habra, Calif., is studying the answers given by over 3,000 high school students to a questionnaire on "Viewing Motion Pictures."

Confronted with the question, "What can we do about motion pictures today?" a question raised by some of the youth in his congregation, Mr. Carlson conducted a survey among the entire student body of the local high school, and the seventh and eighth grade pupils of two elementary schools.

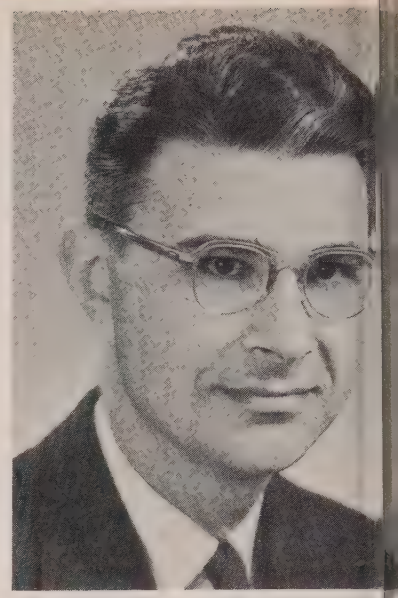
Pastor Carlson told THE LUTHERAN STANDARD that the reactions to the questionnaire varied by age group, sex, living area, and the IQ of the youths who participated in the survey. He hopes soon to finish the analysis.

Pastors, Laymen Get Honors

Several ALC pastors and laymen have received awards recently for distinguished service of various kinds.

Among those who have received the Lamb Award in Lutheran Scouting are the Rev. E. C. F. Stubenvoll, Sr., Clintonville, Wis., Gottlieb Rieffer, Lakota, Iowa, E. W. Steinbring, Austin, Tex., and the Rev. Wm. L. Nies, Detroit, Mich.

The Rev. C. G. Shira, Palatine, Ill., served as chaplain of the Illinois senate for several days.



Dr. E. Clifford Nelson, author and pa[st]sor of church history, has been name[d] the newly created position of dean a[nd] faculty at Luther Seminary, St. Paul, Dr. Nelson was co-author of "The Luth[eran] Church Among Norwegian-American[s]" two-volume history published last yea[r] the Evangelical Lutheran Church.

The Rev. H. C. Sipe, Ypsil[anti] Mich., received a certificate of av[ard] presented by the local Business [and] Professional League in recognitio[n] distinguished services rendered in [the] field of human relations.

Day Schools to Organize

Christian day schools—some [with] a history dating back to the 184[0s] will meet Aug. 6-11 to establis[h a] national association. The meeting [will] be held on the campus of Colo[rado] State University, Fort Collins, C[olo.]

The schools are maintained by [con]gregations of the ALC, providin[g] Christian education to groups of [pu]pils ranging from the early grade[s] some localities, to the full elemen[tary] ladder up through the ninth gr[ade].

The association will function [both] as a means of sharing common [con]cerns, and as a channel thr[ough] which the schools may evaluate [and] improve their standards, accordin[g to] Dr. R. A. Vogeley, associate dire[ctor] of the ALC's Department of Pa[rish] Education.

Participants will include Dr. El[mer] Tracy, director of children's activ[ities] in the ALC parish education dep[art]ment; Dr. C. Richard Evenson, A[LC] parish education director; Dr. F[re]rik A. Schiotz, president of the A[LC]; Dr. Keith Case, Denver Univer[sity]

HELP! New ALC missions need your assistance. Send names and addresses of all Lutherans living in or moving to . . .

COMMUNITY	CONTACT PASTORS
NASHVILLE, TENN.	August Wenzel, 203 Creekside Court, Nashville, Tenn.
PLYMOUTH, MINN.	Irving Stangeland, 12100 Beacon Heights Dr., Minneapolis 27, Minnesota.
BARRINGTON, ILL.	A. M. Knudsen, Barrington, Ill.
MISSOULA, MONT.	Palmer L. Gedde, 2024 38th St. S.W., Missoula, Mont.
TESS CORNERS, WIS.	J. R. Hestenes, Tess Corners, Milwaukee, Wis.
EDEN PRAIRIE, MINN.	Joseph Simonson, R.F.D. Hopkins, Minn.
PLACENTIA, CALIF.	Erwin G. Walz, 800 Moonbeam Ave., Placentia, Calif. (After Sept. 1, 1961)
TULELAKE, CALIF.	Robert G. Hovland, Tulelake, Calif. (After Sept. 1, 1961)

essor; Dr. H. J. Max, head of the cation department at Wartburg ege, Waverly, Iowa; Dr. Elmer Rasmussen, professor at Dana ege, Blair, Neb.; and Dr. Dor- Sherman, professor at the Uni- ity of Colorado.

urch-of-the-Month Chosen

hurch-of-the-month for August in American Missions program of ALC is the first ALC church in rence, Kans.

he new church, which had neither ie nor pastor when its selection announced, will be located about e blocks from the campus of sas State University, a 10,000- lent school. A two-and-a-half acre has been purchased just off the n thoroughfare between the ntown area and the campus.

New Missionaries Sent

A contingent of 35 new mission- s will begin to take their posts summer in various fields, under sponsorship of the ALC's Divi- of World Missions.

According to Dr. Rolf A. Syrdal, ision director, 15 are pastors, 13 laymen, and 7 are women. They l become part of a corps of 565 sionaries maintained in countries Asia, Africa, and South America. addition to pastors, the new group ludes lay specialists in such fields administration, teaching, nursing, l a radio broadcasting technician. Of the 28 men, all but five are rried and will be taking their wives l families with them.

bout People

The Rev. Fred J. Landdeck, Bosco- , Wis., returned last month from religious mission he conducted for otestant Air Force personnel and ir families in Iceland. He is one several clergymen of the major de- minations who have been invited conduct religious missions during 61 for Air Force personnel and ir dependents stationed overseas.

The Rev. Walter G. Tillmanns, ad of the modern languages de- rtment, Wartburg College, Waver- Iowa, received his Doctor of The- gy degree from Concordia Semi- y, St. Louis, Mo., on May 31. His sertation was on the subject, "Lu- r Research in America, 1900- 60."

The Rev. John S. Schultz, former campus pastor from Fargo, N.D., has accepted a position with the Youth Department of the ALC. He will

Mr. Schultz

have a part in developing a new program for high school-age youth, including development of teaching aids emphasizing Bible camps and the use of Scripture by youth.

The new program, planned for release in 1963, is being developed by the Youth Department and the Department of Parish Education.

Dr. Carl W. Strom, 61, a member of the American Lutheran Church, became the director of the Foreign Service Institute in Washington, D.C., in late May. The institute teaches languages to career foreign service officers and offers instruction in other subjects helpful to their career development. Ambassador Strom is a graduate of Luther College, Decorah, Iowa.

Among the Churches

UPPER MIDWEST

● "The Bible Speaks on Vital Questions" will be the theme of the Men's Bible Retreat to be held at Long Lake Camp, Clintonville, Wis., Sept. 9 and 10. The retreat will be sponsored by the Northern Wisconsin District Brotherhood. Addressing the group will be the Rev. W. R. Huseby, ALC pastor from Milwaukee, Wis.

● Our Savior Church, Stillwater, Minn. (Pastor Selmer O. Hilde), dedicated an education unit and chapel on June 11, having relocated on the west side of Stillwater.

● Riverside and Trinity Churches in Dawson, Minn., have merged and will now be known as Grace Church. The Rev. Leonard E. Smestad, former pastor of the Riverside congregation, will be the senior pastor of the united church.

● Bygland Church, Fisher, Minn. (Pastor Clayton C. Engan), has erected a contemporary style church to replace the building that burned last year.

● First Church, Albert Lea, Minn. (Pastor M. S. Knutson) will be the site of the annual Luther Academy Reunion to be held August 13. The Rev. Harry R. Gregerson, Sioux Falls, S.D., will be the speaker.

● The North Pacific District Brotherhood will hold a Lutheran layman's retreat at Lutherhaven, Lake Coeur de Alene, Ida., Aug. 19-20. Contact man is Earl Hildahl, E. 12213 Mission, Spokane 66, Wash.

● The South Dakota District Brotherhood will hold a Lay Institute of Theology at Ne-So-Dak Bible Camp, Waubay, S.D., Aug. 25-27.

CANADA

● Trinity Church, Estevan, Sask. (Pastor J. F. Haugen) dedicated a church on June 4, following a week of special evening services.

● Christ Church, Manyberries, Alta. (Pastor A. Olson) dedicated a new church on June 11. Almost all the construction work was done by volunteer labor.

● St. Olaf Church, Swift Current, Sask. (Pastor G. I. Hope), dedicated a church on June 25. The construction of this church was begun in 1954, but dedication was delayed until it was completely furnished.

MIDWEST

● St. John Church, Boyden, Iowa (Pastor P. A. Hinrichs, D.D.), has dedicated a one-floor unit that includes a church, fellowship hall, and Sunday school rooms.

● The Rev. Henry Krikau was installed June 4 as a chaplain to serve under the Lutheran Welfare Society of Wisconsin. He was called by the Division of Charities of the ALC. He will serve several institutions in Racine, including three hospitals and a sanitarium. He will initiate chaplaincy services at Southern Colony, institution for the mentally retarded at Union Grove, Wis.

● Trinity Church, Cedarburg, Wis. (Pastor K. H. Bracker), dedicated a new two story education building on June 11.

● A new 42-bed infirmary, first Hill-Burton project in Wisconsin, was dedicated in Racine, Wis. June 25. It is the Lincoln Lutheran Home, of which Dr. C. A. Becker is chaplain-director.

SOUTH-CENTRAL

● Prince of Peace Church, Lincoln, Neb. (Pastor Thomas A. Damrow), dedicated the first unit of its church July 9.

● St. Martin Church, Littlefield, Tex. (Pastor Roy Grote), dedicated an education building July 9. The exterior of the church was refinished to match the new building.

WESTERN

● The Rev. Robert N. Harrison was installed as Protestant chaplain in the Community Hospital, Fresno, Calif., on May 21. He is sponsored by the Lutheran Welfare Service of Northern California, which now has five full-time chaplains on its staff. The Rev. A. E. Syverud is executive director.

● Galt Church, Galt, Calif. (Pastor Ernest Adams) dedicated an education unit June 11. Organized in 1948, this congregation of 180 communicants has been developed without financial assistance or direction from the district mission committee at any time.

● Fairbanks Church, Fairbanks, Alaska (Pastor Oliver Everette), dedicated a church June 25, as a climax in its relocation program. The new location includes a full city block.

OHIO-EASTERN

● The Lutheran Inner Mission Inc., service agency for metropolitan Baltimore, Md., has engaged Dr. Ambrose Hering, Philadelphia, to review its program. Purpose of the review will be to further relate its program to parish needs, participating Lutheran bodies, and community resources.

Obituaries

The Rev. Wilhelm J. Madson, 69, Seattle, Wash., died June 27. Born in Culbertson, Neb., Pastor Madson served as pastor for 35 years until his retirement in 1957. He served in Lewistown and Savage, Mont., Aneta, N.D., and Pollock, S.D.

Walter Kranz, 43, lay preacher who served Immanuel Church, Brauersville, Mo., died May 11.

The Rev. Ole O. Bjorgan, 73, retired, died June 27 in Luverne, Minn. Born in Norway, he served as a missionary to Madagascar from 1914-1920, and served parishes in Red Top and Goodridge, Minn. until his retirement.

The Rev. Harald Farseth, 75, retired, died June 28 in Minneapolis. Pastor Farseth served parishes in Leeds, N.D., Spokane, Wash., Hibbing, Minn., and Washburn and Superior, Wis. He also held several home mission posts.

The Rev. Harry L. Ackerman, 46, died July 5. He served parishes in Miller and Orient, S.D.

Mrs. Josephine Lien Stenberg, 90, widow of the late Rev. John H. Stenberg, died July 7. She had lived at the Ebenezer home in Minneapolis for the past 11 years.

Changes of Address

Rhuben O. Aga (newly ordained), Butterfield, Minn. (First and Long Lake).
Donald C. Altmann (newly ordained), Cobb, Wis. (Peace).
Arthur M. Anfinsen Jr. (newly ordained), Valhalla Centre, Alta. (Bethany and Valhalla.)
Sigurd J. Arnesen Jr. (newly ordained), 3560 Bee Ridge Rd., Sarasota, Fla. (Holy Cross).
L. H. N. Astrup (missionary), from Zulul... Entumeni Mission Station, P.O. Ntumeni, ... of South Africa.
E. O. Baack (retired), from Fairview, K... 318 15th Ave., Franklin, Neb.
Donald C. Baacke (newly ordained), ... Grove, Ohio (Emmanuel and St. Matthew...
Clarence H. Baalson (newly ordained), ... Neb. (St. Paul and Zion).
Harry Baker, from 274 Spruce St. to Trin... theran Church, Chestnut St., West Hemp... L.I., N.Y.
Leon L. Bauer (newly ordained), Carleton... (Zion).
Reinhard Beckman, from Gothenburg, N... Luther Memorial Church, Syracuse, Neb.
Donald LaVerne Berg (newly ordained), P... Iowa (Siloam).
Francis P. Bock (newly ordained), Vickery... (Good Shepherd).
Lawrence T. Bunde Jr. (newly ordained) ... Falls, Wis. (Clam Falls and Zion).
Ernest M. Caltvedt (newly ordained), I... of Far Eastern Languages, Yale University... Park St., New Haven, Conn.
Donavon E. Doerfer (newly ordained), ... Anna, Ohio (Emmanuel and St. Mark).
E. Duerschner (retired), from Lane, S.D., ... S. 30th St., Lincoln, Neb.
Forest S. Eberle (retired), from Canonsburg... to Rte. 1, Hickory, Pa.
Waldo R. Egbert, from 816 Scott St. ... Scott St., Napoleon, Ohio.
Norris L. Einertson (newly ordained) (n... chaplain), Fort Slocum, N.Y.
Sheridan L. Erickson (newly ordained), R... Mont. (Reserve, Antelope Creek, and F...
H. A. Ewald, from Rte. 2 to 6365 Wolcc... Rd., Akron, N.Y.
Cletus W. Fahrion (newly ordained), 220 ... Ave., Homestead, Pa. (St. Mark).
Donald J. Fisher (newly ordained) (asst. p... 11919 Oxnard St., North Hollywood, Calif... manuel).
LeRoy K. Fodness (newly ordained), Starkw... N.D. (Trinity-Bergen, Chain Lake, and ... navia).
Gerald W. Garlid, from Torrance, Calif., ... Meadowsweet Dr., Corte Madera, Calif. (M...
Ernest O. Gilberts (newly ordained), New ... Wis. (Bethany).
Roy E. Godfrey (newly ordained), Picker... Ohio (Epiphany).
Maurice O. Gold (newly ordained) (asst... tor), 606 W. 15th St., Austin 1, Tex. (St. M...
Larry F. Gotts (newly ordained), 5917 Van... Detroit 13, Mich. (Grace).
Alfred E. Gramstedt (newly ordained) ... pastor), Trinity Lutheran Church, 609 ... Ave., Owatonna, Minn.
Arthur N. Grorud, from Hingham, Mon... Pinehurst, Ida. (Our Saviour).
Milton J. Grorud (newly ordained), Plu... Minn. (Ebenezer and Immanuel).
N. David Guetzke (newly ordained) (asst... tor), 701 7th St. S.E., Austin, Minn. (Grac...
Carl E. Hacker, from 2207 Kentucky Ave. ... S. Clinton St., Baltimore 24, Md.
Marshall E. Hall (newly ordained), Ind... ence, Wis. (Independence, Bruce Valley... Grace of Pleasantville).
Charles M. Hart (instit. chaplain), 413 ... N.W., Independence, Iowa.
Robert L. Hartenfeld (newly ordained), 220... ards Dr., Monroe, Mich. (Good Shepher...
Edward T. Hedlin, from 917 N. 3rd Ave. ... 8th Ave., Maywood, Ill.
Norbert H. Hellrud (newly ordained), ... Yorkville, Ill. (Immanuel).
Gene H. Hermeier (newly ordained), Rivl... N.D. (St. Paul and St. Andrew).
Theodore W. Hilpert (missionary), from ... ville, Minn., to Bertha, Minn.
David A. Hoyme (newly ordained) (asst. p... First Lutheran Church, 9th and Douglas, ... andria, Minn.
Alden J. Hvidston (hospital chaplain), ... Ridgeway, Iowa, to 2025 Parkside Dr., ... Plaines, Ill.
Ivan G. Ives (newly ordained) (military ... lain), Fort Huachuca, Ariz.
Kent L. Johnson (newly ordained) (military ... lain), U.S. Air Defense Center, Fort Blis...
Richard A. Jones (newly ordained), 2008 ... coln Blvd., Odessa, Tex. (Christ).
Lawrence R. Juull (newly ordained), St. ... Lutheran Church, Marble Falls, Tex.
James G. Kloster (newly ordained), Br... Minn. (Grace, West Moe, and East Moe...
Stephen B. Knudsen (newly ordained), ... N.D. (Dawson, Driscoll, and Trinity).

S. Knutson (seminary prof.) from 2004 Eld-e Ave. to 2007 Sharondale Ave., St. Paul Minn.

es L. Kragness (newly ordained) (asst. pas-. Glenwood, Minn. (Glenwood).

neth W. Kramer (newly ordained), Odin, n. (Zion and St. Olaf).

don M. Labuhn (newly ordained), Loogootee, ! (St. John).

ris Lee (newly ordained) (asst. pastor), 1100 Superior St., Duluth, Minn. (First).

ne R. Lindberg (newly ordained), Epping, . (Epping and Wheelock).

ald Little (newly ordained), 145 72nd St., . C-5, Brooklyn 9, N.Y. (Salem).

vert B. Love, from Rte. 2 to Rte 3, Box 130, tton, N.C.

or J. Luetzow, from Dearborn, Mich., to 709 3rd St., Alpena, Mich. (St. Paul).

man T. Madland (newly ordained), 4453 S. tip, Milwaukee 7, Wis. (Prince of Peace).

lton H. Mall (military chaplain), from APO York to Medical Training Center, Brooke y Medical Center, Fort Sam Houston, Tex.

in L. Mandsager (newly ordained) (asst. pas-3801 Cortland Ave., Lynwood, Calif. (St.).

n C. McCollister (newly ordained), 270 E. shington St., Freeland, Mich. (Zion).

rid H. Miller (newly ordained), Luther Lane, enock, Pa. (Peace).

derick J. Molter, from Tacoma, Wash., to . 3, Box 148, Canby, Ore. (Macksburg).

n R. Morris (newly ordained), Box 51, Elmore, io (Grace and St. Mark).

Victor Murtland, from 4310 16th St., N.W. to 0 16th St. N.W., Washington 11, D.C.

nald N. Myhres (newly ordained), Rte. 2, eo, Wis. (Chimney Rock and Elk Creek).

lip Natwick, from Eau Claire, Wis., to 17500 bank Blvd., Encino, Calif. (Bethel).

ward J. Naumann (newly ordained), Bohemia, N.Y. (new mission).

nes H. Nessheim (newly ordained) (asst. pas-), 4270 W. 6th St., Los Angeles 5, Calif. (Our ior).

thur H. Nickel, from Westbrook, Minn., to ara City, Minn. (Immanuel).

ls J. Oas, from Ryder, N.D., to Apt. G-1, 0 Parkside Dr., Des Plaines, Ill.

orge Obermeyer (retired), from Carleton, b., to 9112 Haskins St., Lenexa, Kan.

rnard F. Oebser (newly ordained) (asst. pas-), 220 2nd St. N.E., Mason City, Iowa (Trin-).

yd O. Olsen, from Wausau, Wis., to Sioux pids, Iowa (First).

vid E. Olsôn (newly ordained), 135 Hamilton , Penn Yan, N.Y. (St. Paul).

drew G. Oppedahl, Jr. (newly ordained), co, Mont. (Saco, Hinsdale, and Immanuel).

eodore B. Peterson (newly ordained), Long-le, Minn. (Salem and Zion).

le E. Rasmussen (newly ordained), 172 S. alker St., Adams, Wis. (Trinity).

mes A. Rave (newly ordained), 2412 Wood-nd Ave., Columbus 11, Ohio (new mission).

Roy T. Remmers (newly ordained), Rte. 5, ippewa Falls, Wis. (English and Big Dry-od).

arvin H. Remmers (newly ordained), Cole mp, Mo. (St. Paul).

nneth P. Rust (newly ordained), Sterling, Neb. t. John).

rry C. Sather (NLC campus pastor), from ver Falls, Wis., to Lutheran Student Founda-n, Hotel Commodore, Cleveland 6, Ohio.

mes F. Schaefer (newly ordained), Haskell, x. (Trinity).

ederick J. Schenk (reg. dir., Parish Educ.), m Encino, Calif., to 2470 El Camino Real, lo Alto, Calif.

mes W. Schillinger (retired), from Fairport rbor, Ohio, to 2411 Seaman St., Toledo 5, io.

intin C. Schowalter (newly ordained), Rte. 1, rion, Wis. (St. Peter and St. Paul).

c N. Schulze (newly ordained), 139 Gage Dr., n Antonio 27, Tex. (Atonement).

wrence A. Shoberg (newly ordained) (asst. stor), 1327 Monroe Blvd., Dearborn, Mich. . Paul).

eodore H. Sipe, from Canby, Ore., to 1006 arl St., Ypsilanti, Mich.

uis C. Smith, from Minneapolis, Minn., to 2 Glourie Dr., Houston 24, Tex. (Holy Cross).

seph E. Souser, from Chico, Calif., to Box 156, astopol, Calif.

nald R. Staude (newly ordained) (asst. pas-), 13528 E. McNichols Rd., Detroit 5, Mich. ount Zion).

O. K. Storaasli (seminary prof.), from 1419 Grantham St. to 1916 Prior Ave. N., St. Paul 13, Minn.

C. F. Stubenvoll (retired), from Marion, Wis., to 1103 Cul de Sac, Ripon, Wis.

L. O. Sunde (retired), from 2100 Los Feliz to 3109 Los Feliz, Thousand Oaks, Calif.

Morris A. Thompson, from Coulee, N.D., to Berthold, N.D. (Zion and Zion).

Richard J. Tuff (newly ordained), Ryder, N.D. (Rose Valley and St. John).

L. R. Vanderpan, from Sioux Rapids, Iowa, to 1032 1st St. N., Fargo, N.D.

Gerhard E. Vorland (missionary), from Yaizu City to 99 Kuzukawa Cho, Kakegawa City, Shizu-oka Ken, Japan.

Joseph Wahlin (newly ordained), Rudyard, Mont. (Our Savior and Goldstone).

Robert L. Weishoff (newly ordained), Irvington, Neb. (Christ).

Arthur B. Weiss, from Odessa, Tex., to 104 Ave. M, Olney, Tex. (First American).

Linn B. Welch (newly ordained) (asst. pastor), 3001 East Lovers Lane, Dallas 25, Tex. (Christ).

August E. Wenzel (newly ordained), 203 Creek-side Cts., Nashville, Tenn. (Christ).

Russell J. Wierschke (newly ordained), Flood-wood, Minn. (Bethany, Trinity, and Bethlehem).

Darwin E. Wilson (newly ordained), Rte. 1, Lawrenceburg, Ind. (St. John).

Arnold G. Wulff, from Gillespie, Ill., to 7416 Dixon St., Forest Park, Ill. (St. Paul).

PARISH CONSERVATION

Send ads and replies to Parish Conservation, 422 South 5th St., Minneapolis 15, Minn. Refer to ad number when inquiring. Parish Conservation assumes no responsibility for the merit of propositions advertised.

FOR SALE

FARMS

280 A. farm on county road in Pope Co., Minn. Lutheran community. 16-1A

80 A. farm, 25 A. in field, Itasca Co., Minn. Good water, REA, telephone, mail service, good roads. 16-2A

HOMES-LOTS

Wooded lake shore lots at Kecks Point on Lake Carlos, across from Carlos State Park, Minn. Owner on premises Sat. or Sun. 16-3B

BUSINESSES

Wkly. newspaper in NW Iowa town of 1400. Circulation 1600. ALC church. 16-4C

Beautiful gift shop, restaurant and home on Hwy 53 in NW Wis. Main route to Duluth and Superior. 16-5C

Grocery store, meat market, near Denver. Best store within 30 miles. 16-6C

FOR RENT

Doctor's office, 7 rooms, incl. x-ray and developing room. Reasonable rent. 16-7B

Widow desires employed lady to share home. 16-8B

Senior citizens who want to retire in church home. Weekly church services, fine staff, reasonable rates—$60.00 single, $120.00 couple per month. Contact Rev. R. A. Nowland, Hustler, Wis. 16-9B

HELP WANTED

Relief houseparents for pre-adolescent children in inst. setting. Salary, room and bd., pd. vac., good working conditions. 16-10F

Cooks, one to serve as head cook, other as assistant. May be married couple. Good salary, paid vacations, pleasant working conditions. Write L. A. Stumme, Supt. Lutheran Homes, Muscatine, Iowa. 16-11F

Director of Education and Youth Activity in E. Cent. Wis. church. A lay person with teaching degree or exp. 16-12F

CLASSIFIED ADS

Rate: 45 cents a word

BOOKS LOCATED: Any title, author, year, or subject. Brainard Books, Box 444 L, La Grange, Illinois.

FOR SALE: Seventeen and one-half dark oak curved pews, seating 105. Wilbur Romick, Clear Lake, South Dakota.

PEACE . . . from page 11

Next I was told to lie face down on the ground and was helped to do so. Now they wanted to talk to me. Many invectives were hurled—between and during which I was flogged.

"Yes, I love all people"—Negroes included. This is what Christ did. This is what I must try to do.

"Nigger-lovers disrupt our Southern way of life."

"Lord Jesus Christ, give me strength."

After more floggings and invectives and prayer I was lifted to my feet and led across some railroad tracks and told to lie down again. Here they removed my mask and warned me not to look up until I had counted to 100 . . . "we have a gun." My final directive was to follow the red lights on the railroad track to get back to town.

It was a peaceful night as I walked along the tracks. Sounds of the night in the swamps were everywhere. It was difficult to walk at first. My thighs were quite swollen. But so close to God, a nature-loving vicar thinks of many things.

I think I sang virtually every hymn I knew plus a good bit of the divine liturgy. Not a few thoughts from the psalms came to mind. My wife was on my mind also, but we had talked much about uncertainty and death. We lived by faith—I knew she was all right.

My watch was gone, probably lost in the shuffle. So I had no idea of time. One pipe was broken but I had others. It was a long walk. It was a beautiful night. God was near. This was peace.

The rest is history now. I was picked up by a very dear student friend. My automobile was found as I left it—motor still running. My wife was in good spirits. After contacting my superior my wife and I left town. We were sad of countenance but confident that we had witnessed to our Lord. It was a peaceful drive.

Thus I found what the peace of God is all about. Here was hate. Here was turmoil. Here was peace. I had witnessed for Christ against the hate of a people. Emotions were stirred. Fear was aroused. All things work together for good to them that love God. The Lord will give strength unto his people; the Lord will bless his people with peace. Those in Christ know peace.

How Reach the Unconverted?

It seems that when one talks to an unconverted person one is always accused of judging. Would you explain this please? The Bible says, "Judge not, that ye be not judged." Or, "not until the mote is removed from thine own eye."

N. L., Mont.

One of the most distressing charges that can be thrown at a Christian is that he has a "holier than thou" attitude, that he thinks he is better than someone else. It is distressing because in the final analysis we know that it is not true. It is distressing because it is an impression we do not mean to give.

It happens naturally enough. In speaking to the unconverted we bear witness to what we know, to what God has done for us in Christ. We know that ultimately the most precious gift that we have from God in Christ is the forgiveness of our sin.

Therefore, in meeting the unconverted we often jump in with forgiveness—forgiveness for sins which the person doesn't even admit that he has. Of course he has them. But maybe our approach can be through a different channel.

Have you ever noticed the many names given to Jesus? Consider two: Savior and Lord. Sometime notice how much more frequently he is called Lord than Savior. Of course he saves us from our sins. But he is also Lord of all. And this is the way the New Testament most frequently speaks of him.

Lord of all means that there is nothing that is not under him, whether we admit it or not. So, why not start where the unconverted person is? That seems to have been Jesus' pattern. When he met the woman at the well, he started where she was. She had come to draw water, and so he said, "Give me a drink." Then he led her to where he wanted her to be.

The miracles of the New Testament are similar. Quite often Jesus meets the need that is most evident, then goes on to the need that is deepest.

So, in approaching the unconverted, perhaps we had better not be too hasty in offering a gift for which no need is felt. It will not be received. The pattern is to meet people where they are, keeping in mind always that we do not want to leave them there.

One writer in this field has said that evangelism is one beggar speaking to another. That sort of attitude may help, too. For sometimes our attitudes drown out our words. Even if we say that we are no better, a condescending attitude is easily seen, and usually resented.

People are different. They must be approached differently. Be interested in them as persons. Maybe their first introduction to Jesus will be as teacher, or healer, or in some other way. Then they will more readily receive the word of life which leads to the blessed response of confessing him as Savior and Lord.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

I would like to know if it is proper for a woman to wear gloves when taking communion. I h... read that it is acceptable to w... gloves when greeting the pas... I know that we are to wear gl... and hats when participating i... church service.

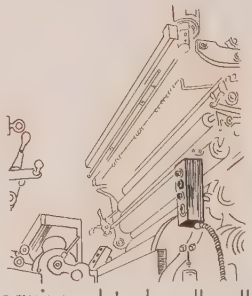
G. K., New Yor...

Matters of apparel are larg... though not exclusively, matters of... cial custom. The requirement ... women wear hats in church is so... times based on 1 Corinthians ... There St. Paul says that a wo... ought to have her head veiled w... praying or prophesying. Some h... interpreted this as a binding ... valid for all times. And some ch... have little hats which the wo... choir members wear.

Generally, this is determined ... local custom, and it was so in ... Paul's day. The Corinthians live... a Greek culture where wearing h... or not wearing them, had some so... significance. Rather than impede ... proclamation of the Gospel by ig... ing such customs Paul gave this co... sel. He reinforced it by an appea... the order of creation, to which he... tached some significance in this m... ter.

The kind of hats women wear ... day usually has no significance as ... as their relationship to men or to ... is concerned. It can still be in... preted as a sign of respect, just as ... wear our "Sunday best" out of res... to God. But today the lack of a ... is not necessarily a sign of disresp...

As far as gloves are concerne... know of no Scripture that could ... appealed to regarding them. As ... as I can see it isn't too serious a m...



NEED PRINTING?

When your church and its organizations n... printing, look to Augsburg Publishing Ho... for craftsmanship of the highest quality. ... are equipped to handle all of your printing needs—dedication programs ... folders; historical, anniversary and other booklets; letterheads and envelop... parish papers, reports, constitutions, and general printing of all kinds.

For estimates and more information write to: Mr. Elmer Dornbirer, Augsburg Publis... House, 57 E. Main St., Columbus 15, Ohio, or Mr. Otto Stave, Augsburg Publishing Ho... Blair, Neb.

I would be perfectly willing to
e by local custom unless it had
e pagan or moral significance.
the hands are disfigured from
y or work one may want to cover
n with gloves. And why not? We
't hesitate to attempt to make
r parts of the body more attrac-

question which has arisen in church council is whether or it is proper to have flowers in altar vases. We have a pair of es on our church altar. Some "never" and some of the group "always." Which is correct?
E. D., Mich.

On page 301 of the book *A Manual Worship* by Paul Zeller Strodach, re is a section bearing the heading lowers on the Altar." The first para-aph reads as follows:

"The garlanded, flower-decorated ars are as old as religion!—tributes love and beauty in the holy place—erings for the enrichment of God's rvice and house. If possible the altar ses should be filled with real flow-s whenever the sanctuary is used for orship, with the exception of Ash ednesday, the days of Holy Week, id a Day of Humiliation. Nothing an artificial character or stale or ilted flowers should be allowed on e altar, or anywhere in the chancel r that matter. The altar flowers ould be removed from the vases im-ediately after the Vespers and sent the sick, or shut-ins of the congre-ation."

Now, of course, one cannot prove disprove this by Scripture, but the above sounds like good sense to me, and I commend it to you for your consideration.

While on the matter of what to do with the vases it may be well to think about where they should go, and what to do with them when empty, for it may be that there are times when no flowers have been provided.

On page 66 of the book quoted above the following appears: "Vases may be placed on the gradine (that's the little ledge behind and higher than the top of the altar, sometimes called a retable) provided they are filled with *real* flowers. Empty vases should never remain on the gradine, but should be kept in a convenient and fit place. . . . The normal place (for the vases when filled with flowers) is at each end of the gradine."

This, too, seems sensible. The purpose of vases is to hold flowers. When they are not being used for this purpose there is no point in their being visible.

Of course, in filling the vases care should be taken to use flowers which harmonize with the color of the other chancel furnishings.

H. C. Leupold's Commentaries on Old Testament Books

Scholarly, evangelical studies, offering the reader solid help in understanding God's Word and his way with men. A distinguished contribution in biblical interpretation by a recognized authority on the Old Testament.

Exposition of the Psalms, 1,010 pages $8.75
Exposition of Genesis, 1,220 pages....$7.00
Exposition of Ecclesiastes, 301 pages..$4.50
Exposition of Daniel, 549 pages.....$5.00
Exposition of Zechariah, 280 pages...$4.50

R. C. H. Lenski's 12 Volume Commentary on the New Testament

This ambitious work—based on careful and thorough text study of the Greek original—has been hailed by critics as one of the great commentaries on the New Testament.

The Interpretation of St. Matthew's Gospel, 1,181 pages.....$5.45
The Interpretation of St. Mark's Gospel, 755 pages.....$5.45
The Interpretation of St. Luke's Gospel, 1,212 pages.....$6.55
The Interpretation of St. John's Gospel, 1,444 pages.....$6.55
The Interpretation of the Acts of the Apostles, 1,134 pages.....$5.45
The Interpretation of St. Paul's Epistle to the Romans, 933 pages.....$4.95
The Interpretation of I and II Corinthians, 1,341 pages.....$6.55
The Interpretation of St. Paul's Epistles to the Galatians, Ephesians and Philippians 901 pages.....$4.95
The Interpretation of St. Paul's Epistles to the Colossians, Thessalonians, Timothy, Titus and Philemon, 974 pages $5.45
The Interpretation of the Epistle to the Hebrews and the Epistle of James, 673 pages.....$4.45
The Interpretation of the I and II Epistles of Peter, the three Epistles of John and the Epistle of Jude, 651 pages.....$4.45
The Interpretation of St. John's Revelation, 675 pages.....$4.45
Complete set, 12 volumes....$58.25

Order from
Augsburg PUBLISHING HOUSE

Church Music Clinic

Sponsored by
AUGSBURG PUBLISHING HOUSE
at Old Trinity Lutheran Church, 3rd and Fulton, Columbus, Ohio
Sept. 8—Friday evening, Organ Clinic
Sept. 9—Saturday, Choral Clinic
The clinic is open, without charge, to organists, choir directors, pastors, students, and others interested in church music.
We proudly present Dr. Wilbur Held, Professor Leland Sateren and Dr. Ellis Snyder as our clinic staff.
Write:
NORMAN HEITZ, *Manager*
Music Department
Augsburg Publishing House
57 East Main Street
Columbus 15, Ohio

Family Size... By Phelva Hetland

Family Vacation Trip

Summer vacation" when I was a child meant the time of year when our cousins from town came out to stay on the farm. We built farms under the oak trees by the barrel-stave hammock, fencing with twigs and string, and played house endlessly.

("Vacation" is after all quite a personal word, with special meaning for each of us over and beyond the conventional change from daily routine, a time of rest and relaxation.)

For me the deepest significance has grown up around the words "Family Vacation Trip." Most of it dates back to the golden era of family trips, our six years on the west coast.

During this time, my husband's work required that he make a trip in August, usually back to the Midwest where most of our relatives live. This made it possible for the rest of us to visit relatives and sort of keep tab on his work at the same time.

Back and forth across the desert, the mountains, the prairie, we went, replacing tires and other parts of the Chevy as needed. We are now, after the eighth and final crossing, on the third set of tires bought as "the last set of tires we'll need for this car."

Therein lies the clue to my reason for writing about our kind of family trips. We just want to pass the word along that it can be done with a minimum of equipment. All we carry is our sleeping bags and picnic basket. With these we managed nicely till we got to South Dakota, and there we have relatives to visit.

In the desert we spread our sleeping bags among the sagebrush and crawl in at twilight, saying family prayers as the first stars come out. We've never even seen a snake, and insects are rare. Mother Earth provides a bed of solid comfort without advance notice or an air mattress.

Morning on the desert is exhilarating. We like to start driving early and watch the sun come up. By seven o'clock we nearly always find some sort of food store open. Once we got milk at a gas station.

This is part of the fun of a family trip, a sort of "manna" system of food provision. We carry only the barest essentials, shopping for the day where we chance to be. We do have three thermos bottles and a water jug, but no ice chest.

So it did happen once on a very hot day that we found ourselves with a bottle of sour milk, which suggested pancakes. It's a long story, but suffice it to say that now at our house if a job is really badly done, it is described as "almost as bad as pancakes turned with a knife."

We baked the pancakes in the skillet we use for everything but coffee and popcorn. For these we reserve the deep saucepan with a tight cover. We did buy another saucepan so we could keep our coffee hot and still heat dishwater.

In the same grand manner we have always scorned a camp stove, and do all our cooking over an open fire of brush or driftwood. In civilized areas we have used the wood neatly stacked by the brick fireplace in the city park.

But with children on a long trip, the running around to gather firewood has proved to be a very effective antidote to long hours in the car. And sagebrush makes such an interesting fire.

On a long trip even adults need something to do, and will find games like "Highway Alphabet" or "Ghost" quite effective in keeping the driver awake.

"I'm thinking of something ... will cause little people to sca... landscape closely to see what it...

One game I like, one that ... quite small children enjoy, is ... one person closes his eyes whil... speedometer ticks off a mile, ... when he opens them each of the ... ers in the car tells him about ... one thing he missed seeing.

In a way, this little game is an ... tration of a whole philosophy. P... who don't look out the window ... a lot, even if it may at times be ... of the same thing. And the impo... thing at any moment is what ca... had or done or seen at that ... moment in that certain place. As ... it, there's no point in trying to m... tain a home situation when one ... on vacation. The thing is to adap... the new situation and draw so... thing from it. This is the real re... for traveling light as regards eq... ment, too.

From a moving car it's harc... identify birds or flowers, but trees ... fun. We have a little tree book w... helps to identify trees by their ... lines.

It probably goes without saying ... the very best pastime for a long ... is music. Many families sing in the ... who would never get together to ... at home.

Everything, from fun songs ... rounds to hymns and chorales in f... parts, according to the age and in... ests of the singers, is more fun i... moving car, and somehow easier. ... was on our first cross-country t... that it became evident that we ha... treble quartet, which lasted until th... voices changed. (The latest report ... that we have two altos and t... basses.)

One especially clear memory ... have is that of a morning in the Bla... Hills when someone had introduc... the idea of imitating instruments. F... several hours we enjoyed solos w... banjo and ukulele accompanime... trumpet solos, and all sorts of trea...

Our longest trip was the coast-... coast journey in 1956. It was also t... most relaxed, all the children bei... over 12 and excellent travelers. It ... from this trip that I have a sm... souvenir, the figure of an old begg... to remind me that all this was giv... me, a gift.

"Family Vacation Trip" is an ... citing prospect. Too soon it becom... a precious memory. But it's fun wh... it lasts.

 By Rolf E. Aaseng

ASSIGNMENT *in Crete*

With some adaptations, the Letter to Titus could still be used as a er from a mission executive to pastor of a mission congregation. s concerned with the organization congregations, the necessity of nd teaching, and the importance living lives that will give witness the truth of Christian teaching.

Paul apparently was in Crete only brief time and left Titus there to ganize the congregations (1:5). This s not the first time Titus was given important assignment. Although he not mentioned in Acts, we learn m the epistles that he was a Gen- convert who accompanied Paul the conference at Jerusalem de- ribed in Acts 15 (Gal. 2:3). Paul lls him his partner (2 Cor. 8:23) d sent him to the troubled congre- tion at Corinth more than once Cor. 12:18).

His ministry in Crete seems to have en short. In this letter Paul asks tus to join him in Nicopolis (3:12) soon as another pastor comes to ke his place. He apparently was ith Paul during his final imprison- ent and was sent by him to Dalma- a (2 Tim. 4:10). Tradition says he ter returned to Crete.

Make Sure They Can Teach

Paul first instructs him to appoint ders (the term again seems to be terchangeable with "bishop") in the ngregations (1:5ff). The list of quali- ations is very similar to that in First mothy. Paul insists that these lead- s of congregations should not only of high moral character but must so be well grounded in the faith so ey can teach others (1:9).

Paul's concern for "sound doctrine" ds expression in two outstanding ssages. The forgiveness Christ won r us is stated clearly in 2:11-14. In e other passage (3:5), Paul says at we are saved, "not because of eds done by us in righteousness, t in virtue of his own mercy, by the ashing of regeneration. . . ." Lu- erans will recognize this latter pas- ge as being quoted in Luther's nall Catechism.

Sound teaching is especially neces- sary because of the character of the people in Crete, who were not in- clined to receive truth (1:12). This may seem a harsh judgment, but it perhaps could be said of any person before God has touched his life. Inci- dentally, Paul is the only New Testa- ment author who uses quotations from Gentile writers. He does so also in Acts 17 and 1 Corinthians 15, as well as in Titus 1:12. In addition to their natural willfulness, the Cretans were disturbed by false teachers who seemed to be influenced by Judaism (1:10,14; 3:9).

Much of the letter is devoted to en- couragement in Christian living. Good works are referred to often. Those who believe, Paul says, should show them- selves "in all respects a model of good deeds" (2:7). In a heathen community that had no knowledge of the Bible or of Jewish history, the lives of Christians would perhaps be the most effective means of gaining a hearing for the Gospel.

Paul gives advice to various classes of people (2:2-9) and in- cludes suggestions for conduct toward the government and the culture around them (3:1ff). Improvements can be expected in the way people live because the grace of God trains us to renounce worldly passions and to live godly lives (3:11, 12). If a person refuses to change, he is to be ex- cluded (3:10).

The aim of a minister is well stated in the introduction (1:1-3).

In spite of its shortness, this letter has much to offer. Luther said it "contains all that is needful for Chris- tian knowledge and life."

What About Slavery?

The Letter of Paul to Philemon shows a Christian's method of dealing with social evils.

Philemon was a Christian at Colos- sae who had been converted by Paul. He had a slave named Onesimus who apparently ran away to Rome. There he somehow came into contact with the prisoner Paul and was converted. He became a great help to Paul; yet they were convinced that the right thing to do was to have him return to his owner.

The fact that Paul does not de- nounce slavery disturbs some people. Slavery was universally accepted at that time. It would have led to much bloodshed and bitterness to call for slaves to be freed at once. Rather than try to overturn an established so- cial order, if that even occurred to him, Paul tries to encourage people to live as Christians in whatever cir- cumstance they are. He gave this ad- vice to both slaves and masters in three epistles.

In this instance, Paul says he had authority to command but preferred to appeal to Philemon's Christian love and let him act as his conscience com- pelled him (8,9). He asks Philemon to accept Onesimus as a Christian broth- er, without punishing him.

A Step Forward

This was a great step forward in the treatment of slaves. Masters at that time could do whatever they pleased with slaves. Even Jewish rab- bis considered slaves worth no more than cattle. That Paul even bothered to write about a slave—and considered him the equal of his owner—gave a hint of the changes Christianity would eventually bring in social customs.

Paul has enough confidence in Philemon's faith to expect that he will act kindly. He suggests that his tem- porary loss of a slave was for a greater gain, namely Onesimus' conversion (15). Philemon, too, has received free- dom in Christ (19), Paul points out as he offers to pay any financial loss suf- fered.

The theme of brotherhood or shar- ing our faith (6) is stressed in the let- ter. Verses 4-7 tell how Paul regards Philemon; 8-14, how Paul regards Onesimus; 15-20, how Philemon ought to regard Onesimus.

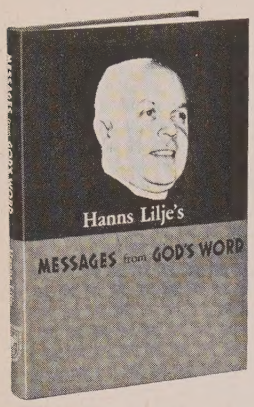
The letter was probably written at the same time as Colossians and sent at the same time (Col. 4:9). The open- ing and closing greetings are similar to Colossians.

Paul makes a play on words with the name Onesimus, which means use- ful (see footnote in RSV). He is ac- tually saying: I appeal to you for my child, Useful (formerly he was use- less to you, but now he is indeed use- ful) (10,11). He makes use of the same Greek word when he says, "I want some benefit (usefulness) from you" (20).

Read Hebrews. What background is necessary to understand it?

THE LUTHERAN STANDARD
426 South Fifth Street
Minneapolis 15, Minn.
RETURN POSTAGE GUARANTEED

S 9-62 A
PACIFIC LUTH THEOL
SEMINARY LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF



Vital, Bible-based Meditations by a Leader of World Protestantis

MESSAGES FROM GOD'S WO

The Bishop of Hannover, Germany—a towering figure in w Protestantism—takes the reader on a richly rewarding spiritual jo in these moving messages from God's W

The meditations are fashioned around familiar portions of Scriptu each elucidating God's plan of salvation and showing forth the blessed and "real life" that issues when the individual is at one with In clear, persuasive language and with deep insight into the B Bishop Lilje demonstrates that God's Word, in both Old New Testaments, is man's only sure guide to finding the full

cloth cover, 196 pages $

Praise for New Augsburg Books

Doctrinal Theology of the Evangelical Lutheran Church

by Heinrich Schmid

"There has been a constant demand for a reprint of this book, which was out of print and unavailable for more than two decades . . . it remains the standard anthology of Lutheran dogmatics of the 16th and 17th centuries. It certainly should be listed among the 25 books most necessary and useful for Lutheran theological education and among the first three for work in Lutheran dogmatics."

—Dr. E. C. Fendt, president of the Evangelical Lutheran Seminary, Columbus, Ohio

Doctrinal Theology of the Evangelical Lutheran Church by Heinrich Schmid, translated by Charles A. Hay and Henry E. Jacobs; published in reprint edition by Augsburg Publishing House, cloth cover, 692 pages, **$4.75**

Pastoral Care and Psychotherapy

by Peder Olsen

"This is the kind of book on pastoral care that evangelicals have been waiting for. It combines the best in psychology with a sound biblical Christianity, a rarity in the field. . . . For Olsen 'the essence of soul care is leading men to Christ,' and he means the Christ of Scripture, not some modern or humanistic reconstructed Christ."

—Theodore J. Jansma, chaplain-counselor of the Christian Sanitorium, Wyckoff, N.J., writing in *Christianity Today*.

Pastoral Care and Psychotherapy by Peder Olsen, translated by Herman E. Jorgensen; published by Augsburg Publishing House, cloth cover, 144 pages,

$3.50

Mail to the nearest Augsburg Publishing House branch

Please send _____ Messages from God's Word @ $3.95

_____ Doctrinal Theology of the Evangelical Lutheran Church @ $4.75

_____ Pastoral Care and Psychotherapy @ $3.50

I enclose $_____ Charge _____

Postage: On cash orders add 10c on each dollar.

Name_____

Address_____

Augsburg PUBLISHING HOU

426 S. 5th St., Minneapolis 15, Minn.
57 E. Main St., Columbus 15, Ohio
316 S. 18th St., Omaha 2, Neb.
1925 3rd Ave., Seattle 1, Wash.
26 4th St. N.E., Calgary, Alta., Canada